

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,056—Vol. XL.

[Registered as]

SATURDAY, JUNE 5, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

Miss S. R. Canton, referring to "Medical Student's" letter in *Light* of May 15th (p. 153), cordially endorses his suggestion that a debate should be arranged on "The Truth of Materialism." But we hardly agree with her that Mr. McCabe's opponent should be necessarily of the same cold and logical type as the Rationalist speaker. It would then be merely a passage of arms between two intellectual gladiators, and the meaning and message of Spiritualism is vastly more than an intellectual question. We noted in the case of Schrenck-Notzing that while he admits the reality of the phenomenal manifestations which he witnessed they have carried him nowhere beyond that admission; and the world is waiting for much greater tidings than these. We saw how in his debate with Sir Arthur Conan Doyle, Mr. McCabe was concerned simply to tie his opponent down to small points of accuracy. Was the Professor really a Professor? Was there a moon shining on such a night? Was there a balustrade? And so on. On these lines no real presentation of our case could be made, especially as there was a time limit. These things were clearly tricks and traps. The Rationalist was simply anxious to score points for his own side. The Spiritualist, a man of broader nature and bigger ideas, had no such petty aims, or we imagine he could have caught his opponent tripping more frequently than he did. Many of us saw this, but we also saw that the protagonist of Spiritualism took a larger view. He wanted to present his case in its large aspect rather than to waste time on meeting niggling points of little or no importance. Between two debaters, each on the same logical plane, we imagine that the contest might go on indefinitely, revolving round thousand of little details and missing altogether the central principle concerned.

Let us put it another way. Shakespeare stands as a mighty figure before the modern world, with the exception, perhaps, of Mr. George Bernard Shaw, and even he, we imagine, does not depreciate the Bard simply on the ground of the numerous defects in his works. What should we think of a man who had simply an eye for all the anachronisms, the errors of syntax and other blunders familiar to Shakespeare students but was totally unable to appreciate the immensity of that master mind and quite blind (wilfully or otherwise) to his amazing beauties? Suppose great spiritual issues turned on Shakespeare's works. Would the vindication of the greatness of the poet (if it were

a matter of dispute) be much advanced by public controversies on small textual meanings which happened to be open to doubt? That is how the matter strikes us. The anti-Shakespeare critic might score quite a number of points against the poet along these lines, but the main question would be left untouched. The majority of us who realise the splendour of the poetry and the vast range of the mind which produced it, would probably say that the man who could not see the greatness of it was rather to be pitied as having no greatness in himself. To take another illustration; some astronomers are much occupied with the question of sun-spots, but none of them, we imagine, are so absorbed in the study as to lose sight of the importance of the sun as a life-giver. A Continental Professor who visited us the other day remarked that Spiritualism appealed to him as something not only natural but cosmic in its importance by very reason of those defects which to critics of small minds make it a foolish and impossible thing. That is a conclusion we long since arrived at. If it had been merely a problem in mathematics we should have taken another view.

We always welcome allusions to spirit intercourse in classic literature, and Miss E. P. Prentice (Carshalton) gives us the following:—

Glancing through Henry Kirke White's writings I was surprised to find that they teem with Spiritualism. This is strange for such an orthodox Churchman. Perhaps a few extracts may prove interesting. Writing of a recluse, he says: "His only friend is himself. As he sits immersed in reverie by his midnight fire he listens sadly to the wild gusts of wind fitfully careering over the plain, he converses with the spirits of the departed." Then again: "Sweeping in their airy pall, The unshriven ghosts, in fairy trance, To join her moonshine morrice-dance." "We'll hold communion with the shade Of some deep-wailing ruined maid, Or call the ghost of Spenser down, To tell of woe and fortune's frown."

Messrs. Kegan Paul and Co., Ltd., have published in their "Evidences of Spiritualism" Series a little book entitled "Practical Views of Psychic Phenomena." The author, Mr. G. E. Wright, unlike many of those who wield fluent pens upon this topic, has studied his subject thoroughly, albeit with critical acumen. It is, however, this quality which lends special value to this volume, and marks it as one of those all-too-rare manuals that one can put into the hands of the intelligent enquirer with the certainty that he will find the exposition illuminating and reliable. We will not quarrel with our author in that he finds himself unable to accept some of the phenomena which the experienced Spiritualist is compelled to accept, but we would rather commend him for the sane and sober exposition which he presents of the facts, while leaving the reader to form his own conclusions and deductions therefrom.

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THE MAY MEETINGS.

(Continued from page 175.)

At the evening meeting which, as usual on these occasions, was a crowded one, the chairman (Mr. R. Boddington) gave a brief account of the work of the London Union for the past year. That year, he said, had been a most fruitful one. Conferences had been held at Hackney, Camberwell, Manor Park, and Fulham, while propaganda meetings were conducted at Ealing Town Hall, Lewisham Baths, Hackney Town Hall, East Ham Town Hall, and Goldsmiths' Institute, New Cross. New churches had been opened at Hampton Hill, Ilford and Hounslow. A difficulty had been experienced in finding representatives to fill these churches. It was essential to have a centre where young men could be trained. He would not have their platform speakers mere echoes of opinions they had seen in print. No one should appear on their platforms without experience of the things they had to speak about. That day they were celebrating their twenty-first anniversary. During all the years of the past they had had one man at the helm—Mr. George Tayler Gwinn, to whom they owed a big debt of gratitude (applause).

The presentation to Mr. Gwinn (of which we give an account elsewhere) followed, and the next speaker on the evening's programme was Mrs. Edith Marriott. In an animated address, marked by vigour and originality, she showed that throughout the realm of Nature and of human life ruled (even amid seeming discords) the three great principles of unity, law and order, behind which was the one great beneficent Power which we called God. The so-called "dead" past was not dead; it lived for good or ill in the present. She concluded by comparing all humanity to a vast unbreakable chain, of which each of us formed one of the individual beads, the whole linked with a single clasp. Those who were spiritually most in sympathy with the Divine were the beads nearest the clasp, while the most undeveloped souls might be likened to those that were farthest from it, but, near or far, they were all united by one strong cord. The indwelling spirit of God linked the whole chain in one!

Mr. C. J. Williams, representing the London Lyceum District Council, stated the claims of the Lyceum movement very cogently. The dictionary, he said, defined a Lyceum as a school of philosophy, and the Lyceum Manual described it as a school of liberal and harmonious education. Their Lyceums were truly schools of spiritual philosophy, to which they looked for the training not only of children but of adults, for many of the latter needed training as much as did the children. The Lyceum ought to be and would be in the future, the foundation stone of the churches in their movement. Describing the exercises engaged in, Mr. Williams said that to strangers not used to it the questions that some children of tender years would ask and the knowledge they showed were surprising. Then there was the Liberty Group, in which adults could take part in discussions on various subjects. Very frequently some of the younger members of a Liberty Group could give Spiritualists of many years' standing a good start in discussing some deep problem. They were not out to cram young minds or force opinions upon them, but to unfold what was in them. Recently they had had an examination under the Lyceum Council's Education Scheme. He had to go through the papers and the answers given by some children of ten, twelve and fifteen years of age would require a good deal of beating by Spiritualists of a much older growth. But the Lyceum was also of value to adults and more especially to those who contemplated taking part in any way in public work in the movement. Anyone contemplating psychic development should first have eight to twelve months in which to learn something of the laws governing mediumship. Some of the old pioneers of Spiritualism—among them Emma Hardinge Britten and J. J. Morse—were deeply interested in the Lyceum movement. What Spiritualists needed was properly qualified speakers on their platforms, and the best speakers they could have were those who from childhood were brought up in Lyceums. Their great aim was the moral, spiritual and physical upliftment of their members, and through them of the world. Every society, then, should have a Lyceum attached to it, and with one or two exceptions every society could have one if the members would only shoulder the responsibility. At present there were seventeen Lyceums in the London area, and of those fifteen were affiliated to the Union. But there was room for seventy-seven Lyceums if people would only take the responsibility of forming them.

Mr. Oaten said that it there was one thing which had been increasingly borne in on him during the last three or four years it was that to the despised Spiritualist of to-day would be committed the charge of the religious sanctions of the future. Theologians in the past had endeavoured to confine the truth within the walls of well-defined doctrines. But the human spirit was expanding beyond the possibility of being cramped much longer by narrow creeds, and the result was that men's minds were dragging away from the old anchorages and many were drifting on the tide of doubt and evil. He was told of the opposition Spiritualism was meeting with from the Churches, but the real danger they

were suffering from was the danger of indifference to spiritual things, of riveting one's whole attention on the things of earth. Men might in beautiful language draw pictures of the many outlets for human activity which this world contained, but if history taught one thing more than another it was that those who became immersed in material pursuits grew cold and selfish. A large measure of the selfishness which stalked the world unabashed to-day was due to the fact that men had occupied their whole attention and filled all their souls with the problems of commercial life. Those things had their value, but the only individual who could rightly use the good things of this life was he whose actions were directed by an instinct or guiding force from something above this life. Men might study economics and all the various problems which dealt with the inter-blending of material interests, but unless there was a high ideal behind it all the most elaborate plans would turn to dust and ashes.

Spiritualism (continued the speaker) had as a movement existed for seventy years. They had established beyond question some sort of communication with the world beyond. The man who attempted to dispute the fact, no possible argument could help him. He must come as a student to the subject. They couldn't afford to linger for ever by the side of mental corpses waiting for them to wake up! A general resurrection of that kind would not take place. They had, he repeated, established some sort of communication, and yet those among them who were most solidly convinced of that fact knew that such communication was by no means as certain and reliable as they would like it to be. In the experience of each of them there had come clear-cut cases, so evidential that they could not be denied, of the present action in our midst of those the world called dead. He could cite hundreds of incidents in his own personal experience which could not be explained by subconsciousness or by mistake. Yet how often they found that the things they yearned for, and the things they thought ought to be perfectly easy for the spirit world to reveal, did not come, and quite unexpected things came instead. What did it mean? It meant that a kind of life line had been thrown across the void, but they had not established a steel rail which would bear the strain. It was not elaborate addresses from the public platform which would establish it. They must get it in the séance room. The conditions must be much more scientific. They must be a great deal more particular who entered their séance rooms. He could tell his hearers that which would almost make them sick.

It was a commonplace that people were losing their loyalty to orthodox forms, but with all their blemishes those forms had helped to keep alive a spark of the spiritual within men, and had lent support to a moral code which, if not perfect, had helped them to keep a watch on their conduct. If men were losing their hold on the old ideas and coming into Spiritualism what were Spiritualists offering them? If Spiritualists were to be responsible for the religious sanctions of the future, they must provide a centre of moral guidance. Spiritualists must be a religious body whether they wanted to or not! (Applause.) The time was when they thought they could choose in the matter, but events had chosen for them. They had been called out by the spirit world to do a work that had to be done. A higher wisdom than their own dictated the work and selected the instruments. Unless their Spiritualism was going to make the life of this country sweeter and better Great Britain could afford to do without it.

In the old days the Wesleyan Methodists were noted for the fervour and heartiness of their singing, but judging by our experience of this and former Conventions of the U.L.S. Spiritualists run them very close. As to Miss Edith Bolton's and Miss Q. Braun's solos, rendered with so much feeling and musical expression, they were deservedly appreciated.

The day's collections amounted to £21 10s. 0d., in addition to which a retiring collection of £1 14s. 0d. was taken in the evening for the National Union Fund of Benevolence.

It is prudent not to give oneself exclusively to occult subjects, for one might soon lose the independence of mind necessary to form an impartial judgment.—CAMILLA FLAMMARION.

MRS. SANDON'S PSYCHIC PAINTINGS.—Mrs. Sandon is keeping her psychic paintings at the Chester Gallery, 2, Chester Terrace, Eaton Square, until June 14th, owing to the remarkable phenomena in one of them, in which one clearly sees eyeballs moving in the sightless eyes. This picture is luminous in the dark, and has been photographed for the American Press.—ADVT.

THE OLD ORTHODOX CREED.—"She tried to feel that she deserved to be burned in hell for ever, and that it was boundlessly good of God—who made her so that she could not help being a sinner—to give her the least chance of escaping it. She tried to feel that, though she could not be saved without something which the God of perfect love could give her if He pleased, but might not please to give her, yet if she was not saved it would be all her own fault; and so ever the round of a great miserable treadmill of contradictions."—GEORGE MACDONALD.

AGAIN, ANOTHER POINT OF VIEW.

A REPLY TO "C.E.B. (JOURNALIST)."

BY F. C. CONSTABLE, M.A.

In criticising the theory of "C.E.B. (Journalist)" in the leader, "Another Point of View" (p. 164) from so independent a point of view, *LIGHT* shows strength in the present position of Spiritualists. It is when the case is weak that the advocate abuses the plaintiff's attorney.

But "C.E.B. (Journalist)," while accepting the actuality (the veridicity?) of spiritual phenomena, seems to assume that the communicating spirits must be either the personalities they appear to us to be, or impersonating spirits. I would suggest another point of view.

The great mass of veridical evidence now obtained makes a very strong case of evidence for communication between the living and the dead. I assume the fact to be proved.

But who or what are the communicating spirits?

The theory many now support is that when we pass over we enter on a higher plane of life. In ecstasy, for instance, we have human experience of this higher plane. The soul is free for the time from the limitations of the body. But when we return to the body we cannot express in words our experience in ecstasy. Why is this? Because, in ecstasy, there is transcendence of thought, and language is no more than the expression of thought. Language is simply the expression of ideas, and all ideas are relative: knowledge is relative.

But it is now assumed that spirits do communicate. How can they, from their higher plane, communicate with us on our lower plane? They can communicate only so far as we, on our lower plane, can understand them. Only in ecstasy can we have direct experience of what our future life will be. All that the discarnate spirits can do, for communication with us in the flesh, is to project themselves on to our lower plane of existence. On that lower plane they can appear and can converse with us, so as to be recognised. For instance: No Spiritualist would allege that he can appear ordinarily to others as a human being unless in a material body. But the body is not himself; indeed, embodiment impedes the full functioning of the ego.

Spirits can function free from our limitations of time and space, and so can give us veridical information so far as the information is anthropomorphic. But when they offer information as to their existence on a higher plane than ours, it can only be in *parable*. It can be no more than information of what their existence appears to be to those who can only partially understand it. Even on earth, I think, we are always in *communion* (not communication) with one another as spirits, and this communion does not require the assistance of sight, hearing, or touch. Sight, hearing, and touch are required for communication between human beings because of the limitations of bodily form. We can imagine personal existence with power transcending sight, hearing, or touch. Sight, hearing and touch (even) must not be treated as lost at death. They are merely subsumed in space of two dimensions, for instance, is not lost, it is subsumed in space of three dimensions. Is space of three dimensions merely a projection on a lower plane of four dimensional space?

Some, doubtless, will object to the point of view now under consideration as reducing the disembodied spirit to "abstract nothingness." But no one who has experienced ecstasy will so object. And some hold that to attain the higher we must abandon the lower, so that the man who has reached the *best*, even on earth, is he who has put behind him all search for personal happiness under duty to love, beauty, truth and justice. It is not alleged that such men exist: all we can do is to strive for the best.

Of course, after leaving his present body, man may take on other forms before the spirit is free. Any such possibility is, however, not now in question. But, in any case, the spirit, for communication with us on earth, must (if the theory suggested be sound) be, or be able to project itself on to, our plane. The communicating spirit is, in Sir William Barrett's words, a *fragment* of the full personality of the spirit.

If human beings survive at all, and if telepathy is not primarily a physical process, telepathy from the dead seems likely to be easier than telepathy from the living, for in the former case there is freedom from the clog of the body at one end at least.—J. ARTHUR HILL, in "Man is a Spirit."

MR. BLIGH BOND'S LECTURE.—On Sunday next, at 3.30 p.m., Mr. F. Bligh Bond lectures on "The Hill of Vision" at 81, Lansdowne-road, Holland Park in connection with the School of Mysteries. In the evening, at the same address, Miss Maud MacCarthy speaks. Particulars will be found in our advertising columns.

"SPIRITISM: A PRESENT DANGER" formed the subject of addresses by the Rev. R. C. Gillie, the Rev. E. L. Langston, and Dr. A. T. Schofield at a meeting of the World's Evangelical Alliance held at the Queen's Hall on June 1st. Canon Masterman presided. We may refer to the addresses next week.

SIR A. CONAN DOYLE AND MR. McCABE.

The Rationalist Press organ, "The Literary Guide," prints in its June issue an article by Sir A. Conan Doyle in reply to Mr. McCabe. It is chiefly concerned with the latter's comments on a booklet containing the names of a number of men of distinction who have supported the Spiritualist position. It was quoted from by Sir Arthur at the public debate in the Queen's Hall, and Mr. McCabe took strong exception to some of its statements. Sir Arthur in the present article writes:—

"In the course of my remarks at the debate I expressly said, in connection with the booklet, that there were one hundred and sixty names in it of people of high distinction, many of them of great eminence. On counting the names in my own copy I find one hundred and sixty-four, so I have not been inaccurate. The history of the little book is that it was compiled by Mr. Charles Hyde, a Spiritualist in the United States, and that when a copy reached me I added such names as I could remember. This accounts for the fact that a number of American Senators are included, whose names are unfamiliar to Mr. McCabe and probably to the British public, but who none the less have a claim to be people of distinction. This also accounts for the fact that Sir Oliver Lodge's title is wrongly set forth. Americans are naturally less familiar with our details, just as Mr. McCabe is unfamiliar with American Senators. The fact of the authorship is stated in the book and the reason of the inaccuracy evident. Since we all know who is meant by Sir Oliver Lodge, the use of the mistake by Mr. McCabe is a good example of the sort of niggling criticism which he applies to Spiritualism. To argue thus is to argue like a barrister with a brief, not like a broad-minded, earnest man who seeks truth at all costs. Mr. McCabe is so absorbed, for example, in the fact that the provincial American printer has blundered over the exact title of Professor Challis that he has no space or thought for the fact that this gentleman said of Spiritualism: 'The testimony has been so abundant and consentaneous that either the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up.' That one weighty sentence is worth all the clever skirmishing of Mr. McCabe."

In a rejoinder Mr. McCabe says, "Sir A. C. Doyle's long and courteous article leaves my criticism intact."

"FALLACIES AND SADDUCEES."

MR. H. G. WELLS, MR. G. BERNARD SHAW AND MR. JOSEPH GOLLOMB.

IN *LIGHT* of April 10th (p. 116), we criticised, under the above title ("Fallacies and Sadducees") some opinions on Spiritualism recorded in interviews with Mr. George Bernard Shaw and Mr. H. G. Wells in the then current issue of the "Strand Magazine." In the following issue of *LIGHT* we published a disclaimer by Mr. Wells of the views attributed to him, and, in *LIGHT* of May 1st, a letter from Mr. George Bernard Shaw, also disavowing responsibility for the opinions given in his name. We have now a letter from Mr. Joseph Gollomb, the journalist who wrote the interviews, and who sends us a copy of a letter addressed by him to Mr. Bernard Shaw protesting against the suggestion that the interview with Mr. Shaw was inaccurately recorded. Mr. Gollomb writes to us:—

"I do not ask the publication of my letter to him. But I ask you to publish that:—

"(1) I offer evidence that Mr. Shaw knew perfectly well he was being interviewed professionally for publication when he spoke of Spiritualism: that he himself had corrected and approved a long interview I wrote for the "Observer"; that he gave a photograph for publication.

"(2) I have a witness of reputation to my claim that I have correctly reported Mr. Shaw. My wife is known throughout the United States as a trustworthy reporter and interviewer and she has written the same report practically for the syndicate of something like 360 newspapers for which she writes.

"Finally, I want you to know that my study and investigation of Spiritualism have impressed me so profoundly that there is nothing in this life I would more gladly have than a strong conviction of the truth of Spiritualism."

In fairness to Mr. Gollomb we publish his statement of the case. But it is clearly not a matter on which we can be asked to adjudicate. We sympathise with Mr. Gollomb's strong desire to get at the truth concerning Spiritualism. The earnest desire for truth always attracts it, for the law of gravitation operates as powerfully in mental and spiritual as in physical realms. It is not impossible that Mr. Gollomb may have learned something from his present experience, as, for example, that this question of Spiritualism is not to be disposed of to-day as it was in the past by the cheap and easy methods of derision and contempt.

THERE are as great fools in the spirit world as there ever were in this.—HENRY MORE (1614-87).

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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THE HUMAN SIDE.

"LIGHT" AND ITS FRIENDS.

Let us begin by making it clear once more that "C.E.B. (Journalist)" is not to be confused with our other contributor, "C.E.B.," who has been compelled, in self defence, to add the word "Colonel" to his initials, or with "C.E.B.," the delightful poet and humorist of the "Evening News," whose disclaimer we published last week. This is important to the people concerned, and it is not irrelevant, because it is the case of "C.E.B. (Journalist)" which inspired the observations that follow.

To commence, then, "C.E.B. (Journalist)" is a friend of LIGHT who has done us many kindnesses in the past as contributor, and otherwise. When he says, in effect, that he regards Spiritualism as a pernicious thing, he simply speaks his honest thought, and we respect him accordingly. We are expected to be surprised, even grieved, at the apparent inconsistency. Not in the slightest. We have long passed the period of being surprised at anything.

We have learned that the priest and the rationalist who damn us vehemently in public may in their hearts nourish a secret goodwill to us; that some of those who are regarded as our bitterest enemies are, apart from intellectual differences, our friends and well-wishers. It is only the petty souls which carry their differences of view into purely human relationships, and show their little personal spites and animosities. It is, as Tennyson says, "The greater man, the greater courtesy."

Another lesson we have learned—and pretty thoroughly too—is how little importance is, as a rule, to be attached to words unless they are made good by actual deeds. There, indeed, we may look for consistency. We well know the men and women who make loud professions of gratitude for the help and comfort derived from a knowledge of the truth of Spiritualism, but who, being wealthy, would not give a shilling to help forward its work; and who, being leisured, would not be at the inconvenience of crossing from one part of London to another to comfort a worker in distress. Words, mere words! Better a generous enemy than a churlish friend. But there are splendid "shams" as well as sordid ones. There is the man who poses as our enemy but acts like a friend; who, denying the idea of spirit, believes in the divinity of life, which is very much the same thing.

It is recorded that during the war in New Zealand, the Maori warriors assisted some of our beleaguered troops (their enemies) with food "in order that they might have the strength to go on fighting"! We are glad that such chivalry is not confined to Maori warriors—that even civilised Europeans may sometimes rise to the same level.

Logic and consistency, in truth, are very small, poor things outside their particular province. Life itself transcends them both, or rather displays an infinitely larger logic and consistency of its own. The consistency lies in the fact that men continually act out themselves, consciously or unconsciously. The self-revelation proceeds all the time. It comes out even in the words and actions which are designed to conceal the true character. It is all a great Masque, in which only a few of the maskers wear appropriate disguises. Here and there a fool appears in motley, a wise man in the habiliments of the sage. But for the rest, the benevolent soul may wear the outward guise of a Grand

Inquisitor; Traddles may represent himself as Uriah Heep, and Pecksniff as one of the Cheeryble brothers. Not all of us have to wait for the unmasking. The real characters beneath the various disguises will act themselves out if you watch them long enough. They cannot avoid it.

In our particular part of the masked play, we meet avowed Spiritualists who are arrant Materialists at heart and professed Materialists who show themselves to be good Spiritualists without at all suspecting it.

Lamb divided mankind into two races—the borrowers and the lenders. The philosophic Scot, with a truer vision, divides them into two clans, the "MacGies" and the "MacTaks"—the people who give and the people who take. Even here life itself comes in to mock the classification by ordaining that the mean man shall now and again be surprised into a royal generosity, and the generous soul betrayed into an unaccustomed meanness. So the balance of things is maintained and "our little lives are kept in equipoise." We look beyond the masks. We pay little heed to the labels. We come back to the old wisdom, "As a man thinketh in his heart, so is he." Creeds, codes, professions of faith and doctrine, these count for little or nothing. The man who is our friend acts friendly—however he may talk or write!

SIR OLIVER LODGE ON SURVIVAL.

Sir Oliver Lodge was interviewed at Birmingham last week by the "Daily Express," on his return from America.

"In my lecturing tour in the United States," Sir Oliver said, "I mentioned the continuity of existence. My theme was that existence continues, that it does not cease on death, and that there is no reason why it should cease."

"I affirm seriously that people do not go out of existence and are not buried. Of course, the corpse has to be put away, and that only is buried. Socrates said to his disciples: 'You can bury me when you catch me.'"

"The association of people with tombs has been a great mistake. The fleshly part has to be got rid of, but the essential self—I do not care whether you call it the soul—continues."

"And can be communicated with?" the interviewer asked.

"That," replied Sir Oliver, "is the point at issue. But the evidence is pretty strong that it can under certain conditions."

"Intelligible conversation?"

"Quite sensible," was the answer prompt and unequivocal.

Sir Oliver was reminded that Father Bernard Vaughan suggested in a Birmingham speech that Sir Conan Doyle and Sir Oliver Lodge were the unconscious dupes of an arch-deceiver. "Who is the arch-deceiver?" the newspaper man inquired.

"Oh, I suppose the devil," replied Sir Oliver. "The Roman Church was responsible for some opposition during my American tour. I suppose they had instructions from headquarters. There were articles and sermons urging people not to attend my lectures, and there was other propaganda work."

The conversation reverted to séances and other means of communicating with the departed.

"I do not myself join miscellaneous groups meeting at séances," said Sir Oliver. "People must get their own experience. You find out for yourself whether it is possible for you to talk to those who have gone from sight, or whether you must get somebody to do it for you. It depends a great deal on whether the people on the other side want to communicate. But let me tell you that young fellows killed in the war have been keen to communicate."

"You know of instances within your personal knowledge?"

"Oh yes, I know of many cases in which messages have been sent to relatives," was Sir Oliver's reply.

L.S.A. ADDITIONAL MEETINGS.—We would call the attention of members of the Alliance to the announcement on the front page of our advertisement columns of the special series of eight weekly evening meetings for clairvoyance commencing on Thursday evening next, June 10th.

LECTURES BY LADY GLENCONNER.—Lady Glenconner is announced to deliver lectures on "Spirit Photographs," with lantern illustrations, in Dr. Geikie-Cobb's church, St. Ethelburga's, Bishopsgate Within, at 3.30 and 7 p.m. on Thursday, June 10th. Tickets for the afternoon lecture, 2/6; evening, 1/6.

FROM THE LIGHTHOUSE WINDOW.

Mr. A. P. Sinnett, in a recent address to members of the Theosophical Society, particulars of which will be found elsewhere in this issue, makes a notable pronouncement in favour of closer union between Spiritualists and Theosophists.

It will be remembered that Sir A. Conan Doyle, at the meeting in Queen's Hall on March 31st to celebrate the anniversary of Modern Spiritualism, urged that we should hold out our hands to Swedenborgians and Theosophists. Sir Arthur said, "Let us make one great phalanx for the spiritual cause."

Sir Oliver and Lady Lodge returned to England on May 24th from America, where during the past four months Sir Oliver has been speaking on psychic research. In the course of his eighty lectures he addressed some hundreds of thousands of people.

Interviewed by the London "Daily Telegraph" on his return, Sir Oliver said, "I did not go out there to convert the people to some particular view. My desire was to show the people there that this great subject can be investigated scientifically, and made to obey law and order, like any other science. They must be cautious and critical, and not accept everything at its face value."

"It is not the sceptics I object to," added Sir Oliver, "but the over-credulous. This subject has a great future when properly organised and put on a sound basis. We must stem the superstition that circles around it, and so strengthen the hands of the sensible people and weaken the hands of the cranks."

We have received a call from Dr. W. J. Crawford, of Belfast, who paid a brief visit to London at the beginning of this week. He brought with him a number of highly interesting photographs taken by flashlight with the medium Miss Goligher, showing plasma in many forms, including psychic rods.

A course of addresses on psychical subjects is being given at St. Paul's, Covent Garden. Among the speakers are the Rev. Prof. De Mer, the Rev. G. Vale Owen, and the Rev. Sir Charles Shaw.

With regard to the first spirit photographs obtained by Mumler in 1861, Lieut.-Colonel E. R. Johnson sends us an interesting letter expressing the belief that psychic photographs were obtained by Richard Boursnell at an earlier date but were not recorded. He suggests that some of our readers may be able to throw some light on this question.

Colonel Johnson writes: "I took a good many notes of conversations I had with Boursnell in 1908. He was then about seventy-five or perhaps somewhat older, and he told me that as quite a young man he went into the photographic business in partnership with an actor. He then continually got forms and figures on his plates and his partner reproached him for using improperly cleaned plates. This ended in a misunderstanding which made Boursnell dash one of these plates containing an 'extra' on to the floor with an oath. For twenty-five years after this he had no more 'spoiled plates,' but at the end of this period he suddenly began to get psychic photographs again. Assuming that Boursnell was seventy-five in 1908 he would have been born in 1833 and got his first psychic photographs not much later than 1855."

It may be interesting to recall that examples of Mumler's spirit photos are to be found in Akeakof's "Animisme et Spiritisme," and in James Coates's "Photographing the Invisible."

Mr. H. Blackwell has a timely article in "The Graphic" (May 22nd) entitled "The Camera with the Spirits." Among the illustrations supplied is the head of a little girl photographed from a crystal. Mr. Blackwell says that as an amateur photographer he has experimented in his own home for twenty years. With the assistance of a friend who was a non-professional medium for materialisation he photographed his father, mother and niece, who were fully visible to those present. Four cameras were used simultaneously.

Mr. Saunders asks to state that his reference at Burton, alluded to by us last week, was to seventy-two forms of manifestation, not physical phenomena.

The Rev. C. L. Tweedale reports that the second edition of his book, "Man's Survival After Death," is now nearly exhausted, and that a third edition is likely to be soon demanded.

Mr. G. H. Lethem has an article in the June "London Magazine" in which he relates the tests with the Crewe Circle made by Mr. William Jeffrey. The article is illustrated by some good spirit photographs.

Mr. Lethem writes of Mr. Jeffrey, who is president of the Glasgow Society of Magicians and an excellent conjurer, "He is as keen a conjurer as ever, but he is ready to tell all and sundry that the Crewe Circle spirit photography is beyond the conjurer's art—that it is honest, genuine and convincing proof of the life beyond the grave."

Mr. Edward Clodd writes: "In confirmation of what I said about the late Prof. De Morgan in my article on 'Occultism' in the May issue of the 'Fortnightly Review,' permit me to quote from a letter from Sir Conan Doyle in the June number of the 'Literary Guide.' De Morgan said, 'Certain phenomena which I myself witnessed have satisfied me of a real somewhat in the things called spiritual manifestations.' Further, I have always understood that the book entitled 'From Matter to Spirit,' by A. B. and C. D., was written by Professor and Mrs. De Morgan. In this I may be wrong." The book was by Mrs. De Morgan; her husband wrote only the preface.

The Society for the Study of Supernormal Pictures at a general meeting held on May 24th at the British College of Psychic Science passed a resolution placing on record "the fact that, after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been supernormally obtained on sensitive photographic plates, under reliable test conditions. At present the members do not undertake to explain how the results are obtained but they assert that they have undoubtedly been secured under conditions excluding every possibility of fraud."

This Society would be glad if those persons obtaining any supposed supernormal results would communicate with the Hon. Secretary of the S.S.S.P., 105, Springfield-road, Moseley, Birmingham. The members attending the Whitsun meetings of the Society included Sir Arthur and Lady Conan Doyle, Dr. Abraham Wallace, Major R. E. E. Spencer, Lt.-Colonel E. R. Johnson, and Colonel C. E. Baddeley.

The Rev. W. A. Read, in a petition, brought the subject of Spiritualism before the General Assembly of the Established Church of Scotland in Edinburgh on May 25th. After discussion it was resolved to refer the question to the Nomination Committee for the appointment of a committee to deal with the matter.

The well-known divine, Professor Paterson, who moved that the petition be heard, said that the subject was one of capital interest. To-day, as they were aware, phenomena not only appealed to men of science, with whom they might prefer to leave it, but excited a widespread spirit of unrest in the community. He thought the Church might give some guidance as regards the phenomena.

Mr. Read, speaking in support of his petition, said there was a call on the Church to examine the question. Glasgow was the greatest stronghold of Spiritualism in the British Isles. Many people in the Church believed in Spiritualism, and the Church could not ignore it. For many centuries the Church had been carrying on its shoulders two very old men of the sea—the priest and the ecclesiastic—and it was now time to give the prophets a chance.

Mrs. J. Paulet, the well-known medium, tells in the "International Psychic Gazette" for June how she attended a recent lecture on Spiritualism given by the Rev. A. V. Magee in the Church House, Westminster. At the close Mrs. Paulet went to the lecturer and said, "You have not mentioned anything about Spiritualism in all you have said this afternoon. You have simply been discussing Black Art. If you like to get together a committee of persons interested in this subject, and let us discuss the matter in a friendly way, I am quite positive I could convince you that you are entirely mistaken in your views, and that what you are giving forth as facts is all wrong." Mrs. Paulet says that Mr. Magee "did not seem at all sympathetic to that idea!"

The "Allahabad Pioneer" gives an account of spirit photographs obtained in a remarkable way at Burdwan. In accordance with custom the body of a dead Indian was not cremated till the appearance of the sun the following morning, when a photograph was taken by his nephew. "To the utter amazement of all," says the paper, "when the photograph was printed five more figures were also seen faintly printed. Two of these figures have been recognised by the family as the dead man's first wife and son, who died many years before. The other three are more indistinct, and so far it has not been possible to recognise them."

ARE THOUGHTS THINGS?

By J. F. GEMS.

"Gerson," in his thought-compelling article entitled "The Tyranny of Phrases" in *LIGHT* of the 8th ult., has raised a question of the most profound importance.

The belief that thoughts are not "things" in the sense of having any objective reality, is so generally accepted that most readers would scarcely venture to question the soundness of "Gerson's" reasoning, but may it not be suggested that after all thoughts may be concrete things having a separate existence after leaving the thinker?

Here that clever and versatile lady, Miss Scatterd, comes to our aid. In her intensely interesting lecture on "Photographing Thought" (reported on the same page as that on which "Gerson's" article appears) she refers to Commandant Darget's researches into the wonderful power of concentrated thinking, asserting that he has proved scientifically that thought is a separate entity, and that he has repeatedly photographed mind stuff.

In the May number of "The Strand Magazine" Sir A. Conan Doyle, in his article, "The Shadows on the Screen," examines the hypothesis that thoughts in past events leave their record. The mere motion of the clash of swords on a battlefield would, we may say, scarcely leave such vibrations on the atmosphere, but the powerful thoughts and emotions of the participants may project very strong emanations, which, as separate entities, may cling for a hundred years or more to the spot where they were generated, remaining as things capable of being seen, felt, heard and sensed.

Sir Arthur shows the wise restraint of the scientist in calling merely a "theory" a case which fits so well. In his suggestion of "form pictures" thrown out at a time of great emotion, or by powerful thought, is he not rather stating a great fact hitherto unaccepted? And does not this offer a solution of many unexplained questions of the highest importance, i.e., as to how psychics obtain what is usually considered wonderful information, and in circles how the sitters' thoughts are so often an open book to those who go under control, how the Indian fakir can make a plant grow in minutes when the course of Nature would take days or weeks, and how the same adept can apparently cause a rope to become suspended in mid-air, to the utter bewilderment of the hard-headed Britishers? The writer knows a man who, by concentrated thought, can make a pencil stand upright. Illustrations could be multiplied *ad infinitum*, but may not the idea of Sir A. Conan Doyle's "form pictures" explain all?

One more suggestion must suffice, but it is fundamental, of profoundest import and with far-reaching potentialities that may change all the philosophies of thinkers of modern times.

Granted that thoughts are "things," may we not ask again, as "Gerson" ends his article, in another sense, "The Spirit of God moved upon the face of the waters" and what? Ah, what? The tremendous answer is: if the mind of man can create by thought only a cloudy mass or film even of the slightest objective reality—a separate entity, a something, a living thing, a picture that can be sensed, seen, felt and heard—why not a something greater?

We know what a tiny speck man is, on a small globe of the solar system (our sun only a small star travelling in vast streams in illimitable space), in a mighty universe; then we need no great imagination to conceive what the great Spirit could do with thought, to create such a small world as ours, or to think light—and there was light. All that we call matter is only thought; what we term the laws of Nature, thought; what we conceive to be solid, only a whirling mass of infractions. When the electrons, now known to be etheric, are split a thousand times into revolving families of tiny holes in the ether, the answer to the last question is not far to seek. Thought being creative, whether by carnate or discarnate, would explain a large number of questions to all Spiritualists.

Is not the Spirit world a thought world, unseen but eternal, and, like all else, what we may call "thoughts of God"?

WALLINGTON (SURREY).—A resident wishes to join a private circle if possible, or he will be glad to hear from anyone with a view to forming a circle in Wallington.

THE Church of to-day cannot condemn modern psychic investigation without condemning the Christ, the Apostles, the Prophets, and all the holy men of old who have been since the world began.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

THE opening poem in "My Pilgrimage, and Other Poems," by Mrs. A. R. Gall (MacLure, Macdonald and Co., Glasgow), describes how the author, unable to accept the crude dogmas taught her in her early days, was led through doubt and perplexity to the acceptance of the loftier teaching associated with Spiritualism, and which is well set forth in some lines further on in the book, entitled "My Creed." Among the other poems we note a fervent tribute to the memory of the late Mr. James Robertson. With no pretence to any high poetic quality, this little book consists of sensible ideas conveyed in simple and pleasant verse. "Our Father-God" would make a good hymn.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

SOME TESTIMONY FROM ONE OF HER SITTERS.

Mr. A. R. Gibson (60, Castle Boulevard, Nottingham) writes:—

Having lost an only son in 1918, my wife and I, becoming acquainted with Spiritualism, decided in the spring of 1919 to go up to London and call on several mediums. In this way, as perfect strangers, we first met Mrs. Harris at a private sitting. The séance commenced with a little music from a small musical box, after which Mrs. Harris's spirit control, "Harmony," spoke of the many spirit friends present. The first one to speak gave the name Jim (a cousin of Mrs. Gibson), told us how glad he was to be able to speak to us, and sent his love to all at home, saying he hoped he would be able to get into touch with them. "Harmony," speaking again, said, "There is a boy here who wants to speak to his parents." He told "Harmony" that I played the organ at a church, also the piano, and that I had taken photographs of him—one a bust, coloured and enlarged, one a three-quarter length, and one a full length. He added that he used to help me in the studio and in the dark room, and gave details of my business as a photographer. My son then spoke himself, but in a very weak voice, recalling the fact that he was only ill a short time and that he thought he had been stronger than he really was. He told us that after his transition he saw us in the room and was surprised to find that he was still living; and he observed that the flowers at his funeral were very beautiful. He promised to help us at our circle. To our surprise he then said "The dog, the dog! I have seen the dog!" He was very fond of a collie dog, which was taken ill shortly after his passing away and died about three months later. All these facts are perfectly correct. Other spirits spoke to us, giving identifying particulars, and after some physical manifestations the séance ended.

We sat again later in the week at a public séance when "Harmony," introducing our son again, said: "There is a boy here holding up a bundle of enlargements [photographs] who wishes to speak to his parents." While talking to him I distinctly heard "Harmony" speaking to the sitters at the other end of the circle, making them laugh with her remarks. At the same time Mrs. Harris was chatting to the sitter next to her. It was then I became convinced of the genuineness of the phenomena. We have since sat with Mrs. Harris several times. Recently we invited her to visit Nottingham and give three séances on May 5th, 7th and 8th, at the house of Mrs. Bee. On these occasions my wife and I had the pleasure of entertaining her. I attended all the séances in order to be able to report upon the phenomena which occurred. Mrs. Harris also very generously gave two private séances in our own home at which many striking tests were furnished; and references were made to matters known only to the spirit and the sitter addressed, which references were instantly recognised, thus proving continuance of personality. I must state here that although I arranged the séances I did not invite any of the sitters. Almost all were strangers to me (I had left this matter in the hands of Mrs. Bee, a local medium), making it absolutely impossible for Mrs. Harris to gain any knowledge of those present.

I can only record briefly a very few of the communications. The sound of an aeroplane was heard going round the circle and the name "Arthur" was given, and was recognised by a lady as that of her brother, an aviator who was killed while flying. Another voice was heard saying, "Harry is here," and the speaker carried on a conversation with his parents Mr. and Mrs. Bee; he asked us to sing a favourite song of his, and told his parents that his brother was coming home with only one leg (correct). My own son, giving his name, "Harold," mentioned that a photograph of him (meaning a spirit photo obtained at Crewe) was going to be published in a book (quite correct). Another voice said, "Nelly, how are you? It is Charlie. How do you like Mapperley?" (This is where the lady addressed resides). After the trumpet had touched another lady a voice said, "Aunt, I did my bit in the war. You have a button I gave you. Give my love to mother." A second nephew of the same sitter gave his name, "Archie," and the spirit control, "Harmony," told us that one of these two lads died through an operation and the other was killed instantly—both statements perfectly true. My niece's husband came, giving his name, "Hedley," and exclaiming "Winnie! Winnie!" He gave his love to his wife and little boy. He asked if we remembered the holiday trip we took together five years ago, and thanked me for doing a large coloured picture of him and giving it to his wife. (These two incidents were very convincing evidence to me.) Another sitter received a loving greeting from her friend "Agnes." This sitter had lost a son in the war, and was told that he had untied a ribbon that was round her neck and taken a locket off containing his photograph. She was to be careful and look for it before leaving the room. On the light being turned up the locket was found in the folds of her dress.

One of the best proofs during these séances was that afforded by a spirit who came to remind his wife of the

promise he made to her before passing away that if it were possible he would "get out of his grave" to speak to her. (This spirit in earth life did not believe in Spiritualism.) At a private séance on the Sunday night a sitter, Mr. Ashworth, one of England's oldest Lyceumists, had the great pleasure of hearing his first wife speak to him, giving her name. She also talked about the two children she had with her and the one left on earth.

At every one of the séances the trumpet was levitated and carried round the room, touching each of the sitters gently. I myself was patted on the face, hands and head. On one occasion the trumpet ascended to the ceiling and knocked several times; it also went round the shoulders of two of the sitters. Spirit lights were seen by all. Three or four felt spirit fingers. A musical box, with illuminated watch attached, floated round the circle touching sitters quite out of the reach of the medium. On one occasion flowers were taken out of a vase, and after being carried round the circle, touching everyone present, were placed in the hands of three of the sitters, who took them home as mementoes.

MR. CECIL HUSK: A BIRTHDAY CELEBRATION.

By the kind invitation of Mrs. Etta Duffus, of Penniwell, Elstree, Herts, the editors of *LIGHT*, "The Two Worlds," and "The Psychic Gazette," accompanied her, on Friday, 21st ult., to the residence of Mr. Cecil Husk, at Peckham. The venerable blind medium was found reclining in his bed, in a weak condition, from which during the interview he gradually recovered, a result which may be attributed in great measure to the magnetic personality of Mrs. Duffus, who has been for the last six or seven years his chief stay and support. Aided by the donations of many friends, she has contributed liberally to smooth his declining years, and save from the workhouse a man who was in his prime, a generation ago, a notable figure, gifted with remarkable powers as a physical medium.

A dainty little birthday repast was provided by Mrs. Duffus, who also brought an offering of flowers.

The blind medium, who at first lay prone and silent, a patriarchal figure, pale with much suffering, gradually revived under the attentions of his visitors, and during one stage in the proceedings actually responded to an invitation that he should sing them something as a reminiscence of his old days in the Carl Rosa Opera Company. He gave, in wonderful style, two stanzas of "Scots Wha Hae," a lay selected, no doubt, in compliment to Mrs. Duffus, a genuine daughter of "Auld Scotia."

Many and cordial acknowledgments were made to him for his faithful and loyal work as a demonstrator of the reality of a life beyond, and the veteran responded bravely, expressing his gratitude to Mrs. Duffus and the many friends who had helped her in her work of humanity towards him. He desired that the representatives of the three psychic journals should convey his grateful thanks to all the kind friends who have made gifts for his support, and then through his clairvoyant and clairaudient faculties he proceeded to indicate the presence of, and to give messages from, those who, associated with his career, had passed to the higher life. He mentioned the presence of Dr. Bowie, a pioneer Scottish Spiritualist, and others whose names are well-known in the history of the movement, and who were drawn to his side by the occasion. Sir William Crookes, whose presence was mentioned, was understood by the medium to send a greeting and a message to the effect that he found it difficult to collect his thoughts owing to the tremendous psychical activity of the world at the present time. But, it was added, that he took a much brighter view of Spiritualism. It seemed to him that it would now hold its own until it took the leading place in the movements of the time.

It was a touching and impressive scene, in which for once the scientific and philosophic aspects of Spiritualism gave place to the humanities—the most ancient and important of all. The party, after cordial farewell greetings, left the venerable medium cheered and soothed by the assurance that he was not forgotten nor his record of good work overlooked even in days when old traditions and records are being effaced by a flood of new, and not always true, ideas.

There are not many living to-day who can recall the desperate struggle of the pioneer mediums and Spiritualists of the 'seventies. They made their mistakes, of course, but they stood manfully against the brutalities of a sceptical generation, bred in the scientific materialism of those days; they fought, and sometimes fell before the onslaught of persecution, slander, and misrepresentation of every kind. We, who to-day are slowly coming into our heritage and reaping the fruits of their martyrdom, should keep their memory green. To-day especially, they should be freshly remembered, for to-day scientific discoveries are vindicating the facts for which they stood, and redeeming their testimony from the aspersions of materialistic ignorance and superstition. Cecil Husk is one of the few survivors of the Old Guard. We salute his memory and his work.

If the hive be disturbed by rash and stupid hands, instead of honey it will yield us bees.—EMERSON.

L.S.A. CLOSING SOCIAL.

Our school has been dismissed for the recess, and the principal, Mr. Withall, has delivered the little homily usual on such occasions. Some of the backward learners doubtless needed it, and the wiser ones are too wise to resent it. He reminded us that Spiritualism, in the highest sense of the word, was something to be lived, and that we were the depositaries of a great truth which it was our duty and privilege to share with our friends and neighbours. That, he was convinced, was the best kind of propagandism. It is certainly the only kind to which the L.S.A. is committed and I am not disposed to criticise Mr. Withall for preferring it to any other, however useful in its place.

This was in the closing minutes of our breaking-up party on the 27th ult.—of all our social gatherings the most delightful. It was devoted entirely to music and conversation—not mixed, of course, but in alternation—the music being provided by those accomplished artists, Miss Walenn and Mr. Weismann. First they favoured us with a Beethoven sonata arranged as a duet for violin and piano, after which Mr. Weismann accompanied Miss Walenn in four violin solos—"Le Cygne" (Saint Saens), Hungarian Dance (Brahms), Chanson (Couperin-Kreisler), and "Swing Song" (Ethel Barns). When the lady lifted her bow to begin the sonata I recalled Browning's description of his "pied piper"

as
"smiling first a little smile
As if he knew what magic slept
In his quiet pipe the while."

Little we knew of the magic sleeping in those quiet strings and still less of how to awaken it. The revelation came and we were lost equally in wonder and rapture. The secret of power is with the musicians and they have a right to smile. If the pleasure our musicians found in the exercise of their art was even greater than that of their listeners we were not less grateful to them on that account.

D. R.

RETIREMENT OF MR. G. TAYLER GWINN.

A pleasant interlude in the proceedings at the evening session of the Union of London Spiritualists, on Thursday, 20th ult., was the presentation of an illuminated address to Mr. G. Tayler Gwinn, on his retirement from the position of President of that body. The testimonial was accompanied by the present of a lady's handbag for Mrs. Gwinn.

Mr. R. Boddington, who made the presentation, referred in appreciative terms to the long and valuable work of their President, his remarks eliciting much applause from the audience, who were at one with the speaker in recognising Mr. Gwinn's faithful service.

Mr. Gwinn acknowledged the presentation in feeling terms, and gave a notable example of the help derived from the spirit world by those who carried on its work. "If you don't fail them they won't fail you," was his observation concerning the aid and care given by spirit friends to their co-operators on this side. He gave an interesting account of the rise and progress of the Union, and expressed his indebtedness to *LIGHT* and "The Two Worlds," which had always supported the Union. Mr. Edmund Dawson Rogers was one of the friends who guaranteed their expenses, when almost with fear and trembling they launched out, twenty-one years ago, by taking the South Place Institute for their Conference. They had little money, but they had much faith. Mr. Gwinn's remarks were received with warm appreciation, and *LIGHT* cordially associates itself with the feelings of gratitude for the fidelity, the courage, and zeal with which Mr. Gwinn and the Union of London Spiritualists have pursued their work through days of shadow and struggle to these times when, the old barriers broken down, they can witness some of the first fruits of their work.

We append herewith the text of the address:—

DEAR BROTHER GWINN: We the delegates and members of the Union of London Spiritualists, cannot allow you to sever your active association with this Union without expressing to you our fraternal regard for you both as a man and as our honoured president for the past twenty years. During all that time you have with the utmost felicity of expression and conduct, filled your office with distinction and efficiency—always with a single eye and animated with an earnest desire to elevate and promote the truth of Spiritualism. For this, Sir, we honour and respect you, and trust that in whatever sphere of activity your future labours may lie, you will always carry with you that success and love which your sterling merit deserves, and assure you that our grateful memories will always treasure the friendship of our association with yourself.

Signed on behalf of the delegates and members, R. Boddington (president), A. T. Connor and Mary Q. Gordon (vice-presidents), C. J. Williams (treasurer), Edith M. P. Ensor (secretary).

HUSK FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts., acknowledges, with thanks, the following donations: Mr. J. H. McKenzie, £1; Mrs. Oldham, 10/-.

SPIRITUALISM AND THEOSOPHY.

MR. SINNETT'S PLEA FOR A CLOSER UNION.

Mr. A. P. Sinnett, on Sunday, the 23rd ult., in the course of the Theosophical Convention, gave an important lecture to a large audience at Mortimer Hall on "Spiritualism as Related to Theosophy." Its general purpose was to promote a more cordial and sympathetic understanding than seems at present to prevail between the two great bodies of spiritual truth-seekers—Spiritualists and Theosophists.

Mr. Sinnett was very frank in recognising that the disharmony which has so long kept them apart was due in the first instance to grossly misleading statements concerning the life immediately following that of the physical plane, for which some of the early writers on the Theosophical "revelation" were responsible. His argument was to the effect that the Divine Hierarchy guiding the spiritual progress of the world launched Spiritualism in the first instance to break down materialistic disbelief in any future life, and intended the movement to prepare the way for a fuller and more scientific interpretation of the next condition of life than could be secured by the methods of ordinary mediumship.

But articles in "The Theosophist" in the beginning, and some of the earlier books, made sweeping statements concerning Spiritualistic communications which Spiritualists knew to be absurdly erroneous, and so they were led to take up an attitude of distrust for Theosophical teachings generally. On the other hand, Mr. Sinnett argued, if the Spiritualists had only been a little more patient with the one important mistake of the early Theosophical writers, they would long before now have seen that only in the light of later and fuller Theosophical teaching is it possible to understand our relations with the astral world as a whole. Friends who pass on and communicate back through mediums, can only describe what they see, looking up as it were from the region in which they find themselves towards regions of which they know nothing. Only by the help of higher wisdom which can survey the astral world from above can its varied conditions be understood.

Mr. Sinnett emphasised in glowing terms the enormous good that Spiritualism had done in the world by breaking down disbelief in a future life—a disbelief that ordinary religion had failed to resist. The clergy, foolishly opposed to Spiritualism, little realised how, without its influence on current thought, they would hardly have been able to maintain any hold on the world's respect. But now a time had come, partly due to the experiences of the war, partly to the wave of interest excited by the Northcliffe papers, when the further progress, both of Spiritualism and Theosophy, would be enormously stimulated by a happy understanding between the two great bodies representing the two great movements that ought properly from the beginning to have been regarded as one.

The lecture concluded with an earnest appeal to the audience to co-operate in bringing about an improved state of feeling all round. Theosophists lost much by ignoring and misunderstanding Spiritualism. Spiritualists, Mr. Sinnett frankly declared, lost, in his opinion, very much more by neglecting and misunderstanding the teachings of Theosophy. The lecture, and especially its final appeal, were received with what may fairly be described as enthusiastic applause.

SPIRITUALISTS' LYCEUM UNION.

PRESENTATION TO MR. KITSON.

The thirty-first annual conference of the British Spiritualists' Lyceum Union—the Sunday-school movement of the Spiritualist body—was held in Keighley on May 22nd and 23rd. Miss A. Hesp, of Leeds, presided over the proceedings.

In her presidential address Miss Hesp vigorously attacked the system of denominational instruction in schools.

A discussion took place on the hardships of Spiritualist children attending denominational schools, and the conference, by a unanimous vote, protested against the introduction of denominational religious instruction in public elementary and secondary schools, and instructed the Management Committee to take whatever action might be found necessary to make such instruction impossible.

Mrs. Pickles (Blackpool) was elected president, Miss Hesp vice-president, and Mr. R. A. Owen (Liverpool) treasurer.

Mr. Alfred Kitson, of Dewsbury, who was secretary of the British Spiritualists' Lyceum Union from its formation in 1886 to the conference at Manchester a year ago, was presented with a sum of £415 and an illuminated roll of honour by the president, and with a specially bound copy of the Lyceum Manual by Mrs. Greenwood. The gifts have been subscribed for by the members of the Lyceums connected with the Union.

WHEN I have presented one corner of a subject to anyone and he cannot from it learn the other three, I do not repeat my lesson.—CONFUCIUS.

THE GATEWAY OF DEATH.

A DYING PERSON'S BEAUTIFUL EXPERIENCE.

H. I. M., who (with the concurrence of Miss Dallas) sends us the following striking narrative of the experience of a dying person, has furnished us with her name and address, but does not wish them published:—

My sister, who was all her life a seeker after truth, has just passed away, and her experience of death was so wonderful that I am writing to tell you about it.

During her lifetime she had studied Free Thought, Spiritualism and Theosophy, but for more than ten years before her death she had been a Roman Catholic, and firmly believed all the dogmas of the faith.

When her end was near, and the doctor thought she had barely a few more hours to live, the priest was sent for, and he administered the last rites. Before he had finished my sister seemed to have passed into complete unconsciousness, and he thought she was rapidly sinking when he left. Her daughter and I watched beside her, her feet and hands were like ice, and for some time it seemed as if every feeble breath must be the last. However, almost imperceptibly the condition changed, the breathing became deeper and better, and when the doctor returned the last thing at night he pronounced that her pulse and respiration were considerably improved.

After a night's rest, she awoke quite refreshed, and during the day she was able to tell us her wonderful experience.

She said she had found herself slipping out of her material body through the feet, and she stood at the foot of the bed looking back upon her body which she saw lying there, with the heart beating very feebly, like a little flame about to flicker out.

She realised herself as being in the spirit and very luminous, like an electric light, and she told us that things are measured there by light and not by time. But most of all she was rejoiced to find herself in full possession of all her mental and spiritual faculties and identity. "It was just me," she said, "exactly as I am, not any different, only my brain was as keen and vigorous as it used to be when I was young, or even more so." She was specially elated at feeling her spiritual brain so full of power because in the old days articles in some papers denying the survival of the brain after death had greatly disturbed her, and the remembrance of this made her long to give her testimony on finding for herself that her entire personality had passed out of the material envelope. She longed to make known this experience to all who might have doubts on the subject. "Then," she said, "I got the chance of returning to my body to tell you, and I took it."

She was with us for about twenty-four hours after this wonderful experience, and it was her special wish that an account of it should be published. During this time she was able to talk about everything, and to make many arrangements for the comfort of others. She then passed quite peacefully away into that higher life beyond, to which she was so happy to go.

MARYLEBONE ASSOCIATION.

The annual general meeting of the Association was held at 22a, Regent-street on May 20th. Mr. Leigh Hunt, who presided, presented the annual report, the adoption of the financial statement being moved by Mr. G. Craze as acting treasurer. The resolution was carried unanimously. The ballot for the Executive Council, which by special resolution had been increased to fourteen members, resulted in the election of the following: Mr. G. Craze, Capt. Dimmick, Mr. F. Harrison, Mrs. A. M. Craze, Mr. L. Hunt, Mr. W. S. Doyle, Mrs. Hunt, Mr. G. Franklin, Miss Cockram, Mr. F. Brittain, Mr. D. Neal, Mr. H. A. Stevens, Mr. J. W. Adams, Miss M. E. Baines. At the first meeting of the Council, on Friday, May 28th, the officers were elected: President, Mr. Leigh Hunt; Vice-Presidents, Mr. D. Neal, Mr. G. Craze; Hon. Treasurer, Mr. F. Harrison; Hon. Secretary, Mr. G. Craze; Musical Director, Capt. Dimmick; Assistant Treasurer, Miss Cockram; Assistant Secretaries, Mr. Doyle, Mrs. G. Craze, Mr. F. Brittain, Mr. Franklin; Librarians, Mrs. Hunt and Mrs. Fregate.

*. The report of the M.S.A. Ltd., for the year ended March 31st, 1920, records a period of increased support and activity. The amount of the Building Fund is reported at £503 and the General Fund £88. As with other societies the Association finds the demand for its services far exceeds its equipment and accommodation.

THE REV. WALTER WYNN is announced to speak on Thursday, June 10th, at 3.30 p.m., at Stead's Bureau on "The Wonders of Biblical Prophecy in the Light of Modern Scientific Discoveries." On the occasion of Mr. Wynn's last visit to the Bureau many people failed to obtain admission. Perhaps Mr. Wynn would be tempted to deal with this great problem in a larger building somewhere in London.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Jamrach. June 13th, Mr. Ernest Meads.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Horace Leaf; 6.30, Mr. E. W. Beard. Wednesday, 9th, 7.30, Mr. Robert King.

Walthamstow.—342, Hoe-street.—7, Mr. Percy Smyth. Croydon.—96, High-street.—11, Mr. Ella; 6.30, Mr. Ernest Hunt.

Lewisham.—The Priory, High-street.—6.30, Mr. Geo. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Miss Wellbelove; 6.30, Miss Gantz and Mrs. T. Brown.

Peckham.—Lausanne Hall, Lausanne-road.—7, Mr. G. Taylor Gwinn. Thursday, 8.15, Mrs. Mary Crowder.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. J. Osborn.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Crowder. 10th, 8.15, Mr. and Mrs. Pulliam.

London Central Spiritualist Society (The Spiritualists' Rendezvous).—Food Reform Restaurant, Farnival-street, Holborn, E.C.—Fridays, 7 to 9 p.m. June 11th, Mr. T. W. Ella (clairvoyance); 18th, Mrs. Neville (Ilford).

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 10th, 8, Mr. North. Sunday, 13th, 11, open circle; 3, Lyceum, Rev. Geo. Ward; 7, Rev. G. Ward. Public circle after service.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. A. T. Kirby; 3, Lyceum; 6.30, Mr. Ernest Meads, "Spiritualism and Art." Wednesday, 9th, 7.30, Mrs. Worthington. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), at 7.30, whist drive in aid of Building Fund. Sunday, 11, Spontaneous Speeches and Experiences from members of audience; 3, Lyceum open session; 7, Mr. and Mrs. W. F. Smith. Wednesday, 8, Mrs. E. Neville. 13th, Lyceum anniversary; 11, Mr. W. W. Drinkwater, Conductor of Lyceum, 3 and 7; special hymns, etc., by Lyceumists and addresses by friends. Come and help.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Jennie Walker, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mrs. Jennie Walker.

Brighton.—Old Steine Hall, 52a, Old Steine.—To-day (Saturday), 6.30, Lecture by Professor Jas. Coates. Sunday, 11.30 and 7, and Monday, 7.15, Professor Coates.

THE LONDON CENTRAL SPIRITUALIST SOCIETY (Spiritualists' Rendezvous), which recently vacated the Farnival Hall for the W. H. Smith Memorial Institute, Kingsway, is returning to the former hall on Friday, June 11th, and will hold its usual meetings there without holiday intermission.

INTERNATIONAL HOME CIRCLE FEDERATION.—Miss Mildred Baines, who recently held the post of hon. secretary, has accepted office as hon. treasurer, and the Rev. George Ward (hon. secretary, L.C.S.S.) has been unanimously elected as hon. secretary to the I.H.C.F. An energetic campaign is in formation for the post-holiday months.

KINGSTON-ON-THAMES SPIRITUALIST CHURCH.—On Sundays, May 16th and 23rd, Mr. A. Lamsley, late of Portsmouth, addressed this society on "The Message of Spiritualism to a World of Unrest" and "The Power of Thought," both subjects being treated in an illuminating as well as an instructive manner.

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Spiritualist Services are held in LONDON on
Sundays as follows:

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	3 P.M.	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
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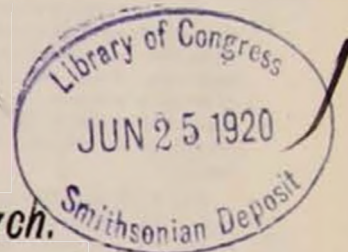
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NOTES BY THE WAY.

We give on another page an account of interviews with Houdini, whose feats, as defying all ordinary explanations, have long been a subject of interest to those who study psychical phenomena. It would obviously be rash to arrive at any conclusion on the matter, especially as no one knows what goes on "behind the scenes" when Houdini is in a cabinet, a packing case, a safe or a prison cell. Again, we remember that he is a man of immense physical strength, extraordinary brain capacity, and wonderful manipulative skill, who has brought his powers, by incessant training, to a very high development. Just where and how the psychic element comes in—if it comes in at all—it is impossible to say. The man who has gone sufficiently far into the uncharted regions of physical phenomena, with their many perplexities—genuine manifestations which are denounced as spurious, and spurious ones acclaimed as genuine—such a man, if he is not extraordinarily cautious, must be extraordinarily foolish. On his mental side, we have very little doubt that Houdini possesses psychic powers akin to clairvoyance and psychometry. Perhaps he is an example of the interrelation of conjuring and psychic power, which, as experience shows, may in certain temperaments go together. As to the question whether Houdini is a physical medium the only safe verdict is the Scottish one, "Not proven."

"Different people, different opinions." The saying is trite, but how much truth it covers! There is in the L.S.A. Library a book which has now circulated in thousands of copies. It is a classic in psychic literature, and scores of minds of light and leading, having drawn inspiration from its pages, have acknowledged their indebtedness to the work. Yet of this same book a literary critic, himself a convinced believer in Spiritualism, confided to us his opinion that it was mere verbiage—indeed, he used an even more contemptuous phrase. It certainly had no message for him. Then there is a veteran medium, the teachings through whom are highly valued by many people, even those of cultivated minds. Of this medium's utterances another educated Spiritualist expressed wonder that anyone could gain any profit from such stuff! Listening to such opinions, we have been taught lessons in patience and toleration. We have come to see why even Spiritualism itself may not be good for everybody—and that probably was why some could see no use in it whatever. We remember, by the way, that Mr. George Bernard Shaw has a very poor opinion of

Shakespeare, and has not hesitated to proclaim the fact. His opinion of Spiritualism is much the same. In these matters it all comes down at last to the individual mind, whose standard of values must be for itself alone and not necessarily at all for other minds.

M. C. sends us the following passage from Sir Thomas More's "Utopia" which we gladly add to our collection of quotations from famous writers dealing with the subject of discarnate spirits and their relations with spirits in the flesh:—

(The dead) whom they suppose to be present among them when they Talke of them, though to the dull and feeble eyesight of mortall men they be invisible. For it were an inconvenient thinge that the blessed shoulde not be at libertie to goo whither they woulde. And it were a pointe of greute unkindnes in them to have utterlie cast awaye the desire of visitinge and seeing their frendes to whome they were in their lifetime joyned by mutuall love and amitie, whiche in good men after their deathe they counte to be rather increased than diminished. They beleve, therefore, that the deade be presentlye conversant amonge the quicke as beholders and witnesses of all their wordes and dedes. Therefore they go more corragiously to their busines as having a trust and affiaunce in such overseers.

"PSYCHICS IN THE NEW TESTAMENT."

In his address on "Psychics in the New Testament," at St. Paul's, Covent Garden, on Tuesday last, the Rev. Professor Dearmer dealt with the many examples of supernormal faculty recorded in the New Testament, and their confirmation as scientific facts in present-day psychic inquiry. He cited, for example, as instances of what is known to Psychic Researchers as "veridical hallucinations" St. Peter's vision of the sheet let down out of heaven, and the appearance to St. Paul of the man who said, "Come over to Macedonia and help us." Other examples illustrating clairvoyance, clair-audience, levitation, and inspirational speaking and writing were also given, most of them familiar to those who have made a study of Biblical parallels with modern psychical phenomena. In the course of his address, Dr. Dearmer remarked on the fact that the Greek *angelos* had been simply transliterated into "angel" instead of translated as "messenger." This lent a certain unreality to the accounts given, and was for many an obstacle to realising the actuality of the things narrated. Referring to the Early Church he said that no Christian then had the least doubt concerning the existence of spirits, and he quoted F. W. H. Myers' dictum that (as the result of psychic investigation) a hundred years hence no educated person would deny the truth of the resurrection.

If Myers erred at all, it was on the side of caution, for it would now seem that fifty years was a nearer estimate. Fifty years ago Biblical critics would not accept these phenomena; they seemed so clearly impossible. But now, we were beginning to know their reality and to understand some of the laws which underlay them. Already there were tens of thousands of people amongst the better educated and more intelligent who had no shred of anxiety and no spark of fear, and who had almost lost their sorrow, because they knew indeed that they would meet again those whom they had loved and lost, and because, even here and now, they could hear them call as one man might hear another from the top of the next hill. That assurance meant the greatest revelation in human thought, the greatest accession to human happiness, the greatest help to human life.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
Harold Bayley	...	5	5 0
Mrs. Marshall	...	3	0 0
Mrs. A. Coltman	...	1	0 0
Miss Lee	...	0	4 0

"ABSOLUTE PROOF" AND SPIRIT IDENTITY.

BY STANLEY DE BRATH.

That the Absolute is unknowable is a philosophical inference which applies not only to things Divine but to things human. We may apprehend Truth, but cannot fully comprehend it.

This follows from the fact that we live in Space and Time, and our faculties, and therefore our ideas also, are correlated to Space and Time. If Space and Time are subjective ideas themselves (as seems probable), having no absolute existence, it is still more certain that we cannot know the absolute, but are limited to the relative. All truth that we can grasp is relative—a "representation" of the higher in the lower.

This applies to scientific proof as much as to any other. Exhaustive experiment established "Boyle's Law" that the volume of any gas and its pressure are in the inverse ratio of its temperature, i.e., that $\frac{VP}{T} = \text{a constant}$. Similar exhaustive experiments of immense range and variety established that the chemical elements are atomic and unchangeable. Both these conclusions are true *within the ordinary range of experience*. But they are not absolute. At very high and very low temperatures Boyle's law is found to be an approximation only. Certain exceptional elements are found to be experimentally mutable; and another great range of experiment and spectroscopic observation leads to the inference that all the elements are evolutionary products, and as such, liable to change. No physical law is susceptible of absolute proof. Even mathematical proof postulates conditions, e.g., that the geometry shall be of two (or three) dimensions only, or that the quantities treated of shall be finite. Like scientific proof it is not absolute. It is therefore quite out of the question that any proof of the personal identity of an alleged spirit shall be absolute or even approximately absolute.

But in ordinary life we do not hesitate to act on probabilities; and probabilities estimated by men of sound sense are found to be correct in the vast majority of cases—they give correct results. When it is pointed out that *all* communications from the Unseen *may* be made by personating intelligences, because "attendant spirits live in our inmost thoughts" (which is in itself a large assumption which needs proof) and that guile in this world presupposes guile in that, the real assumption which underlies these notions is one which is only rationalised by the theory—dear to some ecclesiastics—that the communications are diabolical.

In a case recently cited, in which "a disappointed relative received by automatic writing a long script assuring him that a certain will had been tampered with," a charge found to be entirely false, it is of course possible that the communication may have proceeded from "an impish spirit," and this theory would derive some colour from the statement that the handwriting "appeared" to be that of the alleged testator; but experienced investigators will see a more probable connection between a covetous mind and a suggestible sub-consciousness. The supposed "impish spirit" might be that of the testator who had already jockeyed the covetous relative!

But all real and sane convictions turn on a general harmony with, and absence of contradictions to, all other positive knowledge. The main test of truth is consistency.

The objectivity of supernormal phenomena proves their reality.

It equally proves that intelligence can exist separately from the physical brain.

In a very large number of cases these intelligences give evidence which satisfies doubting relations and critical recipients, such as Professor Hyslop, that the communicating personalities are what they claim to be. If they are not, but are all "personations," then they must be part of a gigantic and highly complex system to delude mankind, and the diabolic theory is the only one that covers the ground.

But against this are the facts that many of these messages inculcate the highest morality and self-denial to the lower nature, that they show high and wise affectionate remembrance, that they are full of love to God and man, and that they have restored religious life and poise to those who had lost both. The balance of probability is easy to strike. It may readily be granted that no test can be devised which will exclude personation in any given case, but the sum total of experiences renders general personation vastly improbable, and, in view of the actual results, objectless. Each communication must be known by its fruits; and the best guarantee for genuineness is that the medium be perfectly honest in every sense of the word, and quite passive (which is seldom the case), and, further, that the recipient be free from self-conceit, from sensual or covetous desires in every shape and form, and have, moreover, a sound, unbiassed, well-balanced and well-informed mind.

When such conditions are even approximately complied with, the inferences drawn by such minds will not indeed be infallible or absolute but there is a very high probability that they will be correct.

SIR OLIVER LODGE ON HIS AMERICAN TOUR.

To the Editor of LIGHT.

SIR,—On my return from a long tour in the United States and Canada, you ask me to convey to your readers what impression I have gained about those countries.

Canada has been severely hit by the war, quite as much so as England. The United States have felt it much less, but even there there is a good deal of bereavement.

Apart from that, however, I find evidence of a reaction against purely materialistic pursuits. This is especially marked in the Far West, where many kinds of religious and spiritualistic, and in some cases superstitious, developments are in a high state of activity. But everywhere I found people keen to hear about the Evidences for Survival, and they very often asked me to talk on that subject rather than on more purely orthodox science.

Partly owing to the great extent of territory, the subject appeared to be very little organised, and what organisation there was did not seem always of the most desirable kind. So that I am afraid there may be a good deal of fraudulent imitation of mediumship, assisted perhaps by over-credulity on the part of groups of sitters. I found a few careful and sensible people, but I came across too many of the over-enthusiastic and cranky kind. So that, if I had not a solid basis of fact to stand upon, I should have been tempted to deprecate the whole subject, and join the ranks of the sceptics. That is doubtless an exaggeration, but I found it necessary constantly to issue warnings against the free and easy acceptance of everything that comes supernaturally, at its face value. A great many people seemed to be tapping their subconscious or dream-stratum, and regarding the utterances as oracular. A large number of messages reached me which were evidence of impersonation rather than of anything genuine. I attribute this not to fraud of any kind, but to self-deception.

I am in hopes, however, that all this efflorescence is but a sign of a genuine spiritual awakening, and a desire for higher things, which, if it be guided by wise and capable hands, may in the long run produce excellent fruit.

Apart from the Church of Rome, there seemed to be among the ministers of religion, on the whole, less hostility to the subject than there is in this country. There is, however, still a surviving school of narrow mediæval doctrine which lays emphasis upon a sleep in the tomb, a long period of unconsciousness, and then fleshly resurrection. And I was frequently confronted with an illiterate and ignorantly literal quotation of biblical texts, of which "The dead know not anything" is one of the special favourites.

There are many, however, both there and in this country, who know that spiritualistic teachings are in no way adverse to genuine Christianity; and I have been interested to find a book by that saintly Nonconformist leader, the Rev. F. B. Meyer, D.D., which, under the title "Where are our Dead?" sets forth teaching in practically entire accord with our own; though he has arrived at the facts, presumably, by another path and by emphatic acceptance of the teachings of the Gospel. The book is one that can be recommended to such bereaved people as possess a strong faith in religion, and to any who are afraid that spiritualistic teachings might lead them away from Christianity.

The only criticism I need pass on the book is that Dr. Meyer is apt to treat the average person as if he were a saint like himself; and he further makes the mistake of supposing that the occupations of the departed are so engrossing that they have neither time nor inclination to make use of any channels of communication for the purpose of comforting and helping those left behind. He seems to think at present—though I imagine that he will change his view before long—that the communications which reach us come mainly from evil spirits:—an echo of the teaching of the Church of Rome which one is surprised to find capable of misleading such a pillar of the faith as Dr. F. B. Meyer. If his caution were differently worded and less sweeping, it might be useful. As it is, it only occurs on one page of the book; which, for the most part, shows signs of remarkable enlightenment, not only from the religious point of view, which everyone might expect, but from the point of view of the facts known to us also.

Yours faithfully,
OLIVER LODGE.

TO CORRESPONDENTS: INCREASED POSTAGE.

We conduct such an extensive correspondence, that in future we must ask that all who desire an answer by post will enclose the necessary stamps for reply. A stamped addressed envelope is preferable.

AN EXHIBITION OF PICTURES, the works of the late Miss Jessie Macgregor, is now on view in the Hall of the Art Workers' Guild, 6, Queen-square, daily, from 10 to 6. Amongst the more notable pictures are "Joan of Arc" as the shepherdess of Domremy, and a remarkable study of Prospero and his child Miranda in the boat in which they were cast adrift as described in "The Tempest." The exhibition is free.

SPIRIT RETURN NOT ALWAYS WELCOMED.

By J. W. MACDONALD (North Shields).

Some time ago *LIGHT* contained an allusion to the case of Galileo, in connection with the attitude of scientific and religious orthodoxy towards the Spiritualist. A pertinent example is the case of the late Bishop of Durham, who refused to look at or hear a message from his deceased daughter; this, although known privately, he referred to in one of his last public utterances; and having regard to the utterances of his daughter before her death, given by him in his biography of her, as well as to his own reflections on the subject in the same work, one would have thought that the message when it came would have been welcomed. But, like the learned men who refused to look at the stars through Galileo's telescope, the Bishop declined to expand his soul, and enter into the light which he practically admitted was possible; apparently he thought that he ought to prescribe in what way the light should come.

His daughter, Mary E. E. Moule, died on Saturday, August 26th, 1905. The Bishop, her father, published a brief memorial of her the same year; and some extracts from it will show her attitude to her post-mortem life, and those whom she loved. She died of consumption, and passed through much suffering in her last few months, which are given with affecting detail.

"Talking about the future she remarked: 'You said, mother, I should be at the gate to welcome you: but oh, it will be much more than that. I shall always be near you, night and day' (p. 76). The problem arose how could she be happy if she knew of us as in sorrow here. She thought it impossible. It was suggested that the presence of the Lord Jesus would so transfigure everything that even if she knew of our sorrow she would see it glorified. 'Yes,' she said, 'it won't be like a chessboard, where you don't know what the next move is going to do: I shall see the end.'" On p. 104, reference is made to her talk about her parents' movements and staying when she was gone: "But," she added, with a meaning smile, "I shall go with you too; and I shan't need to be carried about by porters at the stations! I shall be a little loving spirit—and always good!" On p. 105-6:—

"Remember I may be well and happy yonder, but my whole heart's sympathy will be always with you. . . I shall not be an angel; that thought does not help me, because it won't be. But I am sure I shall know about you, and it will be a very little time before we meet again. Still, I don't want it to seem like only a few minutes, because I want to follow your life. I have no wish for you to pray for me: I shall be with Christ, and that will mean everything—growing, learning, resting, all. But I shall pray for you for all your interests in the diocese—and I shall ask (she spoke with intense feeling to me) that His tender, healing hand may touch and heal every spot of pain in your heart."

In Chapter XII. the Bishop tries "to indicate to other hearts some of the lessons which our great grief is designed to carry to our own"; and in section 4 he writes:—

"To our child as she approached eternity there was given (I cannot use a weaker word than *given*—a conviction—I may venture to call it an intuition, so calm and balanced was the certainty—that in that new life 'with the Lord' she would still be near us and know about us. Of course we do not treat her expectations as a revelation. But when we put them into context with the written Word, we find in them a gentle light in which to read those intimations clearer." He then refers to Heb. xii., 1 and 23, and continues: "In vain our fancy strives to print the conditions of contact and cognisance. But it is enough to have even the most reserved intimation from the Divine Book that a contact there is. And the subordinate evidence of experience is not wanting. Instances may be few, but instances there are, as trustworthy as sound evidence can make them of leave given to mourning Christians to know, mysteriously but directly, that their beloved have been indeed near them in full and conscious love."

One would naturally expect a message from Mary Moule if she could express it to her family, and that the Bishop would be in an attitude and state of heart to welcome it, if it came; but no—to him, as to the Apostles of old, it seemed an idle tale, and he believed not (Luke xxiv. 11). Our religious leaders seem to have succeeded to much of the unfavourable side of the Apostles' mentality.

On February 17th last Sir A. Conan Doyle visited the Deanery of Durham, and addressed a private gathering (of which I was privileged to be one) on the subject of Spiritualism and the Church. In one of the "Notes of the Week" in "The Record" of March 4th, the editor refers to the fact that soon after Sir A. C. Doyle's visit the Bishop of Durham, in preaching at Gateshead, "referred in solemnising words to the general question of Spiritualism," and says that the Bishop mentioned that once a friend, who believed he had

mediumistic powers, had told him that he believed he had received a message from his departed child.

"With a very great effort the Bishop said he would ask not to hear it: for he thought the one safe thing was to keep only to the God of the dead and the living. To be with Christ was everything: let them use Him as the divine-human medium, and they would not feel isolation from the beloved they had lost, for in Jesus they had the key to blessing and peace."

I may say "The Record" would not allow any rejoinder to this, for, having seen the message, I wrote on the subject. As a fact it came on August 4th, 1912, by automatic writing like that referred to in II. Chron. xxi., 12, "from Elijah the prophet"—and is signed "from Mary Moule."

But what does the Bishop mean? He is vague and pointless. Surely if his daughter is with Christ and Christ comes to him and other Christians, his daughter will or can come with Christ; and to accept his daughter's message is not departing from Christ, or failing "to keep only to the God of the dead and the living." But does the Bishop recognise what Christ teaches in John i. 57 (R.V.), "Ye shall see heaven open (divide) and the angels (i.e., messengers) of God ascending and descending upon the Son of man"? Most commentators virtually own that they do not know what this means; however, Dr. Westcott, the Bishop's predecessor, admits that the phrase "heaven opened" is the symbol of free intercourse between God and man. The plain meaning is that a part of the work of Jesus Christ was and is to link together the spirit world and the physical world, and the inhabitants of both, through His spiritual influence and power. Both Old and New Testaments are full of accounts of heavenly messengers delivering their messages to the earthly recipients. The Churches say that the messengers are not to deliver their messages, and we are not to receive them; and the case of the Bishop of Durham, on his own confession, is a case in point.

Before her death, Mary Moule professed that she would continue to be interested in her father's happiness; indeed, her happiness in some way appeared to her to be affected by that of her father. In the message she said it would make her happy to be able to write to him and the others: Christ has arranged for this, yet the Bishop would not hear of it: and said he would not look at what had come.

Hence there is a vein of morbidity running through the Bishop's moralising in the memoir—which is not akin to the Christian's joy despite trials. The promise in John i. 51 was meant to remove this morbid feeling and should render unnecessary the following paragraph from p. 107 of the memoir:—

"When first she knew that the end was really near, she was haunted with the feeling that nothing could be happiness to her which meant grief and desolation to us. Rightly or wrongly, she felt quite sure that she should always know about us, and be near us. But what about our sorrows? She could not be happy, she ought not to be, when we were sad. And then there arose the lingering fear that when we met once more we might not after all know each other. Hers was a mind that could not ignore such problems: she must face them. And oh, how many another, like Tessie [her pet name] and like us who talked with her, has gazed up into that bright cloud that hides the departing from our view, and has heard no angel voice breaking the silence from within the veil!"

SPIRITUALISTS' NATIONAL UNION, LTD.

The following is a list of nominations for officers and members of Council to be elected at the annual meeting, which will be held at Reading, July 3rd, 1920:—

President: Mr. Geo. F. Berry (Worcester), Mr. E. W. Oaten (Manchester), Mr. Percy R. Street (Reading), Mr. R. Boddington (London), Mr. E. A. Keeling (Liverpool).

Vice-President: Mr. E. W. Oaten (Manchester), Mr. Geo. F. Berry (Worcester), Mr. R. A. Owen (Liverpool), Mr. C. J. Williams (London), Mr. R. Boddington (London), Mr. W. D. Todd (Sunderland), Mrs. J. Greenwood (Hebden Bridge).

Treasurer: Mr. T. H. Wright (Sowerby Bridge), Mr. E. A. Keeling (Liverpool).

Secretary: Mr. Hanson G. Hey (Halifax), Mr. R. H. Yates (Huddersfield), Mrs. Stair (Keighley), Mr. J. Jackson (Reading).

Council: Mr. E. W. Oaten (Manchester), Mr. R. Boddington (London), Mr. R. A. Owen (Liverpool), Mr. A. E. Hendy (Brackenhurst), Mr. R. Knight (Cardiff), Mr. Peter Galloway (Glasgow), Mrs. A. Jamrach (London), Mr. A. Cook (Birmingham), Mrs. M. Gordon, Mr. A. T. Connor (London), Mr. J. Shuttleworth (Darwen), Mr. B. Davis (Sheffield), Mr. H. A. Nutley (Reading), Mr. R. Wolstenholme (Blackburn), Mrs. E. Green (Manchester), Mr. W. G. Halestrap (Tredegar), Mr. J. Lawrence (Newcastle), Mr. Wm. Ford (Reading), Mr. J. G. Wood (Birmingham).

Auditor: Mr. Levi Crowcroft (Doncaster).

MISS ANNA CHAPIN, the blind clairvoyant, is in circumstances calling for the ministry and kindness of friends. She acknowledges with grateful thanks a donation of £5 from Sir Arthur Conan Doyle.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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MR. JOSEPH McCABE ON THE WARPAT.

We have received, and read with interest and some amusement, Mr. Joseph McCabe's "damning indictment of Spiritualism." It is entitled "Is Spiritualism Based on Fraud?" (Watts and Co., 3/- net), and purports to subject the evidence of Sir A. Conan Doyle to a drastic examination.

We do not propose at the moment to analyse the book in detail. It is, indeed, doubtful whether it is worth the trouble. To paraphrase an observation of a critic of an older day (we think it was Macaulay): Mr. McCabe tells us some things that are true and some that are new, but that which is true is not new, and that which is new is not true—in many cases, at least.

With a good many years' practical experience of our subject in all its phases, we are vain enough to believe we could produce a book that should be equally destructive as an attack upon it; but then it would be necessary that we should concentrate our attention wholly upon the "frauds and the follies," and ignore the many proved and tested evidences that have survived all the onslaughts of scepticism, and will doubtless continue to survive them.

There are some things which Mr. McCabe cannot yet see, and some things which he has still to learn. These things are obvious to those who have graduated in both schools—the Secularist and the Spiritualist. We cannot wait for him to arrive; our business is to go on, and leave him to gyrate gracefully in the circle he has set for himself until he is tired of it. The progress of life and thought is leaving the old Secularist and Materialist schools far behind, just as it will leave the older Spiritualistic schools in the rear if they are not more alert. A new type of thinker is arising, who has begun to understand and integrate the truths in all departments of the world's life, and he has no time to waste on the petty squabbles of any of them. He has passed beyond the ancient formularies; he despises the narrow regions of partisanship, and having garnered the essential truths of each of the rival schools, he goes on to new horizons.

One reflection that occurred to us as we turned the pages of Mr. McCabe's effusion, was this: We gather that the Churches are very anxious to destroy Spiritualism. They regard it as a "menace." But why? If they go to Mr. McCabe and his *confrères* they can receive the comforting assurance that this terrible monster is a mere children's "bogey," a thing of shreds and patches, all fraud and illusion, the merest moonshine, and that there is really nothing to be afraid of. If the thing is a mere bundle of fraud and folly—and Mr. McCabe is there to assure them that it is—why do they not turn to the champion ready to their hand? This is not a conundrum—it is too simple. The answer is clear to any intelligent person who devotes a minute or so to the question. The fact is that ancient Spiritualism and modern Spiritualism stand or fall together. They are all of a piece. The Rationalist knows this. So does the Churchman when he is quite wideawake. Sometimes he is a little "green," and, in his hatred of modern evidences of the truth of his ancient documents, he is tempted to philander with Rationalism, and burns his fingers badly. We have seen it over and over again. It is "as good as a play" to watch the proceedings.

Of course, if you are a priest of the kind which denounces Spiritualism as the outcome of the ingenuities of devildom, it is really of no use going to Mr. McCabe for comfort. He will probably only laugh at you; having been a priest himself he has outgrown all that kind of childish nonsense. He will have equally little sympathy with the theory of "personating spirits." "Why drag in spirits?" he might ask, in the manner of the late Mr. J. M. Whistler on a famous occasion.

To us the really valuable part of Mr. McCabe's book is its concluding paragraph (the abuse and misrepresentation we can afford to smile at). He pleads for a better earth: "This earth is a poor, drab thing compared with what it could be made in a single generation." We applaud the sentiment. And he goes on to say that "we want all the heart we can get in life, all the strength of emotion and devotion we can engender." He would have it "expended on the plain, and plainly profitable, task of making this earth a Summerland." This is good teaching as far as it goes. We have heard very much the same doctrine expounded many times by these alleged spirits through the mouths of mediums and sensitives. Only the spirits went a little further than Mr. McCabe. They told us that this was our work, but they taught us also that we might work in co-operation with them who, from their side, were engaged in the same employment. Not all of them. There was an infinitely varied order of life, like this one, where some of us are dull and spiritless, and others out to convert the rest to some particular little creed of our own as a matter of prime importance and even salvation. And they told us of other spirits who were utterly sceptical as to the possibility of communicating with earth; and of yet others who were as anxious to destroy Spiritualism as even Mr. McCabe or the most persecuting priests could be.

"Superstition!" Mr. McCabe may say. It may be so, but we have a kind of inward conviction that our superstition will in the end destroy his. Ours is so much bigger. It is as large as Nature, and as old as humanity. By consequence it is full of flaws; the record of its imperfections would fill many books. In its sprawling immensity the intellectual Rationalist has planted a small Dutch garden in which he prunes and trims. He desires to convert the whole region into something of the same kind. We admire his pluck—but condemn his judgment!

We are assured of the existence of other and higher orders of life, and believe we can "bring in a new world to redress the balance of the old."

We may be under an illusion: we have no absolute proof of anything. But if Mr. McCabe and his followers were wrong they could do us no real harm, and if they were in the right they could render us a service.

We have joined the issue. Let old Chronos, whose verdicts are always impartial, decide the case.

ANDREW JACKSON DAVIS.

Mr. E. Wake Cook (27, Hartington-road, Chiswick) writes:—

I was much interested in the Notes on Davis sent you by Professor A. J. Edmunds (p. 176), and his criticisms of "The Harmonial Philosophy"—a compendium and digest of the works of Andrew Jackson Davis. Like the Professor, for thirty years I have been praying for such a work, and agree with him that it has been done by a master hand. But, alas, it is not done by a Spiritualist; it has been done by a Doctor of Hermetic Science, and is lacking in that loving appreciation which, alone, could do justice to the magnificent theme.

The Doctor tries to be fair; but while he points out errors, and criticises certain points, he has scarcely one word of appreciation. This gives an air of latent hostility, and depreciates and belittles the work of Davis. This was evidently not the intention, but that was the effect on me; and I hope that a second edition will be called for, and that the learned author will correct this.

The case of Davis is the most remarkable and significant one in the whole history of psychology; the nearest parallel being that of Swedenborg; but the latter was a great scientific man before he was a seer; Davis was uneducated, yet he stands out as the apotheosis of Swedenborg, sloughing his errors and narrowness, advancing the teaching to an immeasurably higher plane; and "Nature's Divine Revelations" stands head and shoulders above anything yet given to the world.

To give a Compendium and Digest of the works of Davis so ably, needed immense labour, patience, and literary skill, and it is a thousand pities it should be marred by such a lack of appreciation, and that it should contain no endeavour to point out beauties as well as faults; and to place the teaching in its true light in relation with what has gone before. If the good Doctor will only rectify these omissions, then the work should be in the hands of every Spiritualist, and he would reap the reward of his labours.

FROM THE LIGHTHOUSE WINDOW.

All will regret to hear that Dr. James H. Hyslop, Secretary of the American Society for Psychical Research, is reported to have been stricken practically dumb, following hemorrhage on the brain.

The Rev. G. Vale Owen will give an address on "The Keys of Death and of Hades," at St. Paul's, Covent Garden, on Tuesday next, in the dinner hour, from 1.20 to 1.50, and will deliver a sermon at 7 p.m.

Mrs. Reginald de Koven, a review of whose interesting book, "A Cloud of Witnesses," appears in this issue, is now on a visit to London. She is intimately associated with the American Society for Psychical Research.

At the next Guest Afternoon at the Stead Bureau, on Monday, June 14th, Mrs. E. M. Taylor will be the hostess, and Mr. L. Curnow will speak on Telepathy. Friends are invited to be present.

Dr. Ellis T. Powell delighted his hearers at the Working Men's College, St. Pancras, on June 2nd, when he gave a masterly but informal talk on "Man's Re-discovered Faculties." The members of the College Society for Psychical Research sat round a long table smoking and listening intently to the speaker. At the close a number of pertinent questions were asked, and Dr. Powell was thus enabled to amplify his exceedingly valuable address. He illustrated his remarks at times by recounting personal experiences. A strong hope was expressed that the speaker would honour the college by a further visit.

Referring to a recent book by Dr. Beadnell attacking Dr. Crawford's published records of psychic phenomena, Sir A. Conan Doyle writes, "If I wanted to convert an intelligent, unprejudiced man to Spiritualism I would ask him to read Dr. Crawford's book, and then Dr. Beadnell's rejoinder, except that unless you have some knowledge of psychic law to start with, you cannot appreciate Dr. Beadnell's folly to the full."

The Rev. J. McGillivray writes in the "Glasgow Daily Record," "One wonders that so many learned divines should have to appoint a committee to enquire into Spiritualism. They do err, not knowing the Scriptures, nor the power of God." Would the Rev. W. A. Reid please tell us the chapter and verse where you find 'clairvoyance and clairaudience' in the Bible mentioned as spiritual gifts? 'Gifts of healing, tongues and other of the nine gifts' are in operation in living Churches to-day, but chiefly outside the recognised Church."

Apropos of the action of the Rev. W. A. Reid in moving for an inquiry, a lady correspondent in Edinburgh writes to us, "It is so wonderful to hear of a minister of the Church of Scotland boldly on our side. I have wanted as a member of that Church to write and thank him for his stand. It is so hard for us Spiritualists to sit in our seats in church and listen to ignorant denunciations of Spiritualism."

Mr. R. Cottle Green (20, Kinver-road South, Sydenham), has an excellent letter entitled "Spiritualism—Genuine and Spurious," in the "Sydenham Gazette" (May 29th). It is in reply to a report in the same paper of a meeting at which a Church dignitary made an attack on the subject.

This plain speaking champion says, "I am not a Spiritualist, and have never once attended any séance or Spiritualistic meeting, never spoken, as far as I know, to one of the so-called 'mediums,' but at any rate have an open mind, and after reading your report of the meeting I am not influenced one little bit by anything that was said there, only that when I rose up, I found myself rather antagonistically inclined to all the speakers."

He further observes, "One must remember that many of the leaders of the present-day Spiritualism—some of them bearing well-known and honoured names in the world—fought for years and really wanted to prove it false, but after years of hard study felt bound to give way and change their opinions, acknowledging to all mankind who chose to listen to them—that they had been in the wrong. They spent in hard work days and years to get to the root of the matter, whilst their disparagers have probably not spent as many minutes or hours. Another observation I will here make, that, should I later on become a Spiritualist, I have not the slightest intention of leaving the Church of England. There is no necessary antagonism between the two." We congratulate Mr. Green on his lucid views.

One of our readers amongst the clergy writes:—"The spirit, tone, and matter of LIGHT are always excellent."

Mr. James Coates gave a large audience at the British College of Psychic Science, on June 4th, the benefit of his wonderful experiences in Psychic Photography. He showed a number of remarkable spirit photographs, and emphasized the need for further study of the laws underlying the operations. In this direction the College, under the able control of Mr. and Mrs. Hewat McKenzie, is doing valuable work.

At a recent lecture on "Spiritism and the Bible," by the Rev. R. Wright Hay, hon. sec. of the Bible League, a lady asked Mr. Hay if he had ever investigated Spiritualism, to which he replied that he had not, but he had the Word of God in the Bible, and that was sufficient for him. Several others endeavoured to put questions, but these were lost in the continuous applause maintained by the majority of the audience. The lecturer then left the platform, and the meeting dispersed. From this it will be seen that our friends are not neglecting the opponents.

Mr. G. H. Lethem continues his active propaganda. In the Birmingham "Sunday Mercury" (May 30th) he has an article, "Spiritualism in the Bible," the concluding one of an important series. He says: "Spiritualism offers Christianity proofs by means of which all the lost ground can be recovered and made secure. . . . There is antagonism between the Churches and Spiritualists, but there is no antagonism whatever between the ascertained facts of Spiritualism and the Christian religion as taught at the present day."

At the recent annual meetings of the Yorkshire Association of Baptist Churches, opened at Farsley, the new President, the Rev. Frank Thompson, said (as reported in the "Yorkshire Observer"), "They were not surprised to find a quickening of interest in the future life. So great had been the sacrifice of life during the years of war that instinctively the human mind had turned in this direction. Where were those whom we had loved, and still loved, even though they had passed from our side? Were we sure of immortality? Had the Church any answer to give, and was that answer convincing enough to reassure both heart and mind?"

He went on to say, "They had to acknowledge that some were not satisfied with the teaching of the Church, and were turning away from it, hoping to find elsewhere the answer for which they were yearning. The country was witnessing a great revival of Spiritualism; and its advocates, by their earnestness and by the profession of their ability to reveal the mysteries of life after death, were leading many away from the only true source of hope and comfort. The Church could not afford to ignore this aspect of modern thought and practice. Nor had the Church anything to fear from the strictest investigation of the subject."

Mr. C. J. H. Stockwell (3, High-street, Hampton Hill) has a reply in the "Surrey Comet" to the utterances of Dr. Schofield at one of the latter's many lectures against Spiritualism. Mr. Stockwell remarks, "The lecturer made the assertion that 90 per cent. of Spiritualist phenomena is conscious fraud, and the other ten per cent. unconscious fraud, and then he goes on to state that the manifestations are produced by evil spirits from another world. Now I submit this is a contradiction. Then he goes on to speak of the many bereaved mothers who have come to him during the war, saying that they have come rejoicing in the fact of communion with their dear ones, and that when he has succeeded in breaking down their faith in this truth, they have gone away comforted. Can any reasoning being accept this as likely?"

Mr. H. Blackwell sends us some interesting remarks in reference to the question of the date when Bourns obtained his first spirit photographs. Mr. Blackwell, who had many sittings with Bourns, said that the latter assured him that it was in the Exhibition Year, 1851, that he was frequently worried by the appearance of faces and hands on his photographic plates, and that owing to this he had unpleasantness with his partner, who then took over the business. Mr. Blackwell adds that unfortunately no specimens of Bourns' early work were preserved. Bourns passed over in December, 1909, at the age of 77.

We learn from the Rev. G. Maurice Elliott that the third edition of "Angels Seen To-day" is nearly exhausted, and a fourth edition is ready.

Mr. Stuart Cumberland, in the course of an article in the "National News" (May 30th), writing of the levitation performed by D. D. Home, states that Houdini is prepared to repeat the feat under conditions similar to those prevailing at the historic séance described by Lord Dunraven.

Mr. Cumberland writes:—"I am wholly unaware of the nature of the gifts Mr. Houdini purposes employing in order to bring about this really remarkable occurrence; but he seemed sanguine of success. He is willing that a committee of believers and inquirers, of which I am permitted to be one, be formed to put the levitation act to the test."

PSYCHIC PHOTOGRAPHY.

A PERFECT TEST WITH A REMARKABLE SENSITIVE.

BY FRED BARLOW.

Psychic photography, so called, probably more than any other phase of psychic phenomena, appeals particularly to the scientific mind because of the fact that the human element is so little in evidence in the completed result. Also, whilst it is a comparatively simple matter, when given a free hand, to foist a "faked" result upon an inexperienced investigator, it is on the other hand absolutely impossible for the smartest trick photographer alive to do this, under certain conditions. In this connection there are various ways in which a photographer can satisfy himself that he has not been deceived, and probably the most satisfactory and stringent test is that of obtaining supernormal results on one or more plates in an unopened, sealed packet.

From time to time I have sent to Mr. M. J. Vearncombe, 54, Monmouth-street, Bridgwater, packages containing letters, hair, etc., for photographing with a view to obtaining psychic faces or messages on the resulting negatives. For a modest fee of 10/6 for each package Mr. Vearncombe has usually made two attempts in each instance and with very few exceptions has been successful with each packet. Occasionally, the psychic faces appearing on his plates (which the sitter or sender of the package is allowed to keep) have been recognised as being likenesses of deceased friends or relatives.

I have a friend—a professional photographer—to whom I have often showed these results. He was, however, decidedly sceptical in regard to their genuineness, so I proposed what I thought was a thoroughly satisfactory test. I got a third party to purchase a packet of 4-plates from a local dealer. These he took to my friend, who carefully wrapped and sealed in numerous ways the unopened packet. Having rendered the packet absolutely "fool proof," he handed it over to me. I then added my own wrappings and seals and, without informing any living person, I inserted under my own cover a note written in shorthand addressed to someone who left this life some little time ago. With this I also enclosed a photograph.

I sent the sealed package on to Mr. Vearncombe and suggested to him that, in addition to "holding" or "magnetising" the packet he should set this up and photograph it, thinking there would be more likelihood of the plates in the sealed packet being affected if the photograph of the packet showed some supernormal result.

Mr. Vearncombe carried out the instructions and returned to me within a week the sealed packet and the photograph he had made of it. The negative bears a written message and a clear psychic face. The message undoubtedly refers to my shorthand note, the contents of which were known only to myself. The face I do not recognise.

Now I come to the most important part of the test. Before removing my own seals and wrappings I very carefully verified that they had not been tampered with, and my photographic friend was even more careful to do the same in regard to his own wrappings and seals. We also very carefully examined the original unopened packet. We are both quite confident that they had not been interfered with and it would have been impossible to have got at the plates without leaving some trace.

Having opened the box, we developed the plates; or rather my friend did the developing as I refused to touch them until this had been completed. Soon after placing the first four plates in the bath we saw images developing upon two of them. When fixed it was seen that one plate gave a clear image of the face of a young man and the other had three smaller and less distinct images. The remaining ten plates in the packet, upon development, showed no supernormal markings beyond slight fog on one of them.

This, I repeat, was a perfect test. There is no known normal method of affecting plates in this manner in a sealed unopened packet. The closest imitation would be to employ X-rays, but the image would not bear comparison with the psychic image as regards clearness, etc. Moreover, X-rays would affect every plate in the packet to a greater or less extent, whilst in this instance no trace of the images can be found on any of the other plates. Consider the immense benefits bestowed upon humanity through the discovery of the Röntgen rays. In the face of such facts as those enumerated above, who will dare to deny the tremendous possibilities attending the patient investigation of these unknown forces—subtler far than anything we have yet experienced in the domain of radiography?

The following is a copy of certificate signed by the professional photographer referred to in the above test:—

I CERTIFY that on May 14th, 1920, I privately wrapped and sealed an unopened packet of Imperial Special Sensitive 4-plates (purchased from Messrs. Southall Bros. and Barclay, Ltd., Birmingham, on May 11th, 1920), and handed the packet to Mr. Fred Barlow, of Springfield-road, Moseley, Birmingham, who then fixed his own wrappings and seals.

Mr. Barlow brought back the packet of plates to me on the morning of May 20th, 1920, and in my presence

broke his own wrappings and seals, at the same time calling my attention to a shorthand note and photograph he had enclosed with this packet, under his own cover.

I then very carefully verified that my own seals and wrappings were intact and certify that these had not been interfered with and that the original packet was in the same condition as when purchased from the dealer.

I personally developed the plates in the presence of Mr. Barlow. On two out of the twelve plates in the package distinct negative images of faces developed upon one face on one plate and three small faces on another.

I can offer no explanation of this result apart from being perfectly satisfied that no trickery or deception was practised.

(Signed) FREDERICK LEWIS.

Dated at Sparkhill, Birmingham, this 20th day of May, 1920.

Witnesses to above signature,

(Signed)

A. B. PHILLIPS.
FRED BARLOW.

THE MAGIC OF HOUDINI.

I have been interviewing Houdini, meeting him on several occasions for conversation and exchange of views. At one of these meetings I renewed acquaintance with Mr. Stuart Cumberland, of thought-reading renown, who remarked that he was trying to "convert" Houdini, although with what particular idea he desired to indoctrinate the famous magician did not appear. I was not "out" to convert Houdini to anything, but merely desirous of gathering some information about certain of his feats which defy any explanation based on any hypothesis of conjuring.

To commence, then, Houdini is not a Spiritualist, and makes no claim to any psychical agency in the performance of his marvels. He has a large library of psychical books—some of them standard works on the subject—of which he has been a student for years; he has attended hundreds of séances, and has a larger acquaintance with Spiritualism than many of those who have become its adherents, and regard themselves as well informed on the matter.

As to his performances as a conjurer, I gathered some items of information which I found distinctly enlightening. Houdini is a master of *leger-de-main*, and some of his feats are frankly "tricks." The exceptions have to be grouped under an algebraic x . The power at work is an unknown quantity. Houdini himself declares that they are as mysterious to him as to the spectators.

When you come to think of it, this seems a not impossible state of affairs. The best mechanical ingenuity in the world has been engaged in manufacturing locks, manacles, handcuffs, boxes and other receptacles in which to hold him prisoner, and always he has escaped. Jailers, detectives, locksmiths, carpenters have pitted their wits against Houdini's, and have invariably been worsted. He has been shut in the strongest prison-cells, in burglar-proof safes, in sealed paper-bags—once, he says, he was frozen inside a block of ice (no doubt in a refrigerator). None of them could contain him. Locks unclasped, doors flew open, and where there was no lock or door he emerged without any sign of how he had made his exit.

On the face of it, the secret seems beyond solution. The other conjurers have given him up in despair, he says, and those persons who are forced back on a supernormal explanation canvass the idea of spirit agency. It may be so—it is best on these matters to keep an open mind. On the other hand, Houdini claims to be an agnostic on the question of spirits. He would like to believe in them. Some loved friends of his have passed the bourne. He would like to know that they are yet living and happy. But he has never had anything which he regards as proof of this.

Perhaps his "moment" has not come. For Houdini's "moment" is a vital part of his more mysterious feats. It is a "psychological moment"—it was Mr. Stuart Cumberland who coined the phrase. In each of his ordeals he has to wait until his "moment" arrives, bringing with it the power to work his miracle. There is something significant in the fact if we adopt the psychical explanation. It suggests the activity of the "double," and may have some bearing on the fourth dimensional idea, for in that conjectured region all Houdini's feats would be quite simple. It would be more convincing, of course, from this standpoint, if Houdini varied his performance by getting inside a locked safe, or a closed box, as well as out of it. This would be equally simple in the "fourth dimension."

I did not convert him. I did not even try, but I believe I made him think. He is a man of exceptional intelligence, clear perception, and remarkably sensitive. It seemed to strike him as a new idea that Spiritualism should mean something infinitely vaster than "transcendental physics," that it concerned matters of vision, intuition, and interior experience; that a man might spend all his days witnessing marvels and find in them nothing convincing of anything beyond "forces unknown as yet to science." There are such men in whom the light has not yet dawned in spite of all the physical phenomena, just as there are those who not having seen have yet believed.

D. G.

SPIRITUALISM AND THEOSOPHY IN ANCIENT EGYPT.

By W. H. SHADDICK.

The writer has for a good while been studying Ancient Egyptian matters, and thinks the following is sure to be interesting to those who are apt to try and find a parallel between Western psychic knowledge and that of Egypt of long ago.

It is very certain that there is nothing new under the sun. Spiritualism and Theosophy are true to the axiom. These subjects, even 7,000 years ago, and longer, indeed, were not with the Egyptian mere matters of speculation. No, all the wonderful literature which has come down the ages to us gives assurance of a future life, lived in other bodies than our present physical coverings; assurance resting on facts which even now are not really appreciated by many students and others in our midst. Without any hesitation we may assert that this future life in other bodies was the chief concern of the Egyptian of the far-away past. Sir Ernest Budge endorses this in his issue of the "Book of the Dead." He says, "The attainment of a renewal of life in the Other World was the aim and object of every believer," and in all the literature of that people there appears to be no evidence of the existence of any unbelievers.

To the ancient Egyptian his earthly life was but a preparation for the big future before him. He lived for that future and "passed on" with a full and continuous assurance of its abiding reality. He knew that his physical body would never be resurrected, but steps were taken to preserve it all the same, for he ardently wished to prolong the "life" of a certain principle within it. Whilst taking with him many thoughts of this world, his chief concern was for what was going to happen to him in the other world and what he had to do there. He did not provide for entering the "other side" a poor education as to his duties there: far otherwise. His object here was to get to his Amentet and to enter it as a being truly enlightened. To Amentet, or Amenti as some call it, he had an illustrated guide-book (*Pert-em-hru*), known to us as the "Book of the Dead." It is largely due to the laborious trials and successes connected with the translations of this marvellous work that we begin to grasp the basic principles of the Egyptian's outlook on the future beyond "death." Some of the two hundred and odd chapters of the "Book of the Dead" have come down the ages chiselled as hieroglyphs on the inner walls of the pyramids of different periods. Some of the chapters, of course, are to be found as papyri, and these date from about 1600 B.C. These latter are remarkably interesting because they are to be found in the principal museums of the world. We have a very fine one in our British Museum, the "Papyrus of Ani," having about 190 chapters. The writer has been making inquiry, and learns that there is a chance of a facsimile of this one being shortly placed on view in the Egyptian Department. It cannot fail to be very interesting to get the Egyptian's outlook on his next life from this papyrus of the "Book of the Dead."

An Egyptian, asking how long he has to live, is answered: "It is decreed that thou shalt live for millions of years," or eternity as we say. As already pointed out, he knew that his physical body would never be resurrected, so, of course, he did not anticipate passing these endless years in that body. He asserts as much, for, says he, "When my soul hath departed . . . corruption . . . and the bones of the body crumble away and become stinking things, and the members decay one after the other." "My soul shall not be imprisoned in my body (physical) but shall come forth as a living *Ba*." *Ba*, by the way, is translated "heart-soul"; it is apparently the "astral body" of the Theosophist. The papyrus before me illustrates the *Ba* as a bird with a human head, and possessing well-marked intelligence. As a *Ba*, the "deceased" expected to go in and out of his Amentet, or "Other Side," with confidence: "to gaze upon my earthly body"; "to look upon my house on earth," and generally to have that freedom of both worlds, a fact so well attested by Spiritualists and some occult students.

And here it is well to make it clear that the "deceased" Egyptian was not essentially altered by death. For varying periods he seemed to remain an unchanged being. The "Book of the Dead" simply teems with examples of this statement. His old thoughts, his old memories, his old desires remain with him. "Death has not changed the essential man." The Egyptian, all those ages ago, knew this to be a fact: Spiritualists know the fact to-day. The change in the man is a work of time on the "other side." Here is an example from one of the chapters: "If this be done in writing, the 'deceased' shall flourish, and his children shall flourish, and his name shall never fall into oblivion, and he shall be as one who satisfieth the heart of a king . . . and bread, and cakes, and sweet-meats, and wine, and pieces of flesh shall be given unto him. . . ." Thus it seems that the "dead" and ancient one continues to think on the past of old-earth days, and this material side of his life seems emphasised all through the "Book of the Dead." As one digs and digs, so to put it, deeper and deeper into this great work of the past, one seems to despair of unearthing the spiritual side of the man, even yet so full of the empty past. But continuous delving convinces one that the "Book of the

Dead" is a picture-book of the progress of a soul. One finds, by-and-by, that the *Ba* has all the time been making progress. His new life in Amentet begins to reveal its higher meanings, for it yields him greater interests than those he is leaving behind him. A nobler aspiration than that of the earthly past is upon him. "Hail, Mighty One of Souls, thou divine soul who inspirest great dread . . . make thou a path for the Spirit-soul." "Hail, O ye who open up the way, who act as guides to the roads to perfect souls in the House, open ye up for him the way, and act ye as guides to the roads to the soul."

In this later phase of his endless travel on the route to development the man once again appears as having a new body. The facsimile of the Papyrus of Ani before the writer now pictures the "deceased" as a *Khu*, another bird. He is now a Spirit-soul, and his new body tells us of his progress. Besides, his body is now a luminous one and shines forth as a spark of the divine intelligence dwelling within it. His predominant bodily manifestation is now the mental or the causal one of the Theosophist, probably over-laying the old-time *Ba*, the old-time astral body of the immediate past. Even so, old memories peep out: the "astral" is at no time far away. The man of the past is still a traveller. "Let the state of the spirit-souls be given unto me instead." "Holy offerings to the gods, and sepulchral meals to the spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put away my sins (which deserved stripes upon earth) and destroy ye every evil thing which appertaineth to me, and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way. . . . O grant that there may be given unto me *shens* cakes and *persen* cakes, even as to the living spirit-souls. . . ."

But, in spite of this calling of the past to the developing soul, his trend is forward, always higher and still higher. The Ancient Egyptian of olden days has now become fit company for the gods, the great ones, the perfected ones. This papyrus of Ani is full of suggestiveness on all these lines. I offer one last quotation.

"Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled. Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known. Homage to you, O ye gods who dwell in Amentet. Grant ye to me that I may come before you; I am pure, I am like a god, I am endowed with a spirit-soul. . . . I bring to you deeds of well-doing and I present before you truth. . . . Every spirit-soul . . . shall become like a holy god, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually."

A NOTE ON MEDIUMSHIP.

Comparatively few people realize what a harmonious atmosphere means to those who are sensitive to conditions, but, instead of providing homes or institutions to safeguard those with psychic gifts, why not teach people in general—including sensitives—how to infuse a little more of the Christ-Spirit into their daily lives?

This would surely help to harmonize home conditions, and, therefore, abolish the necessity of a special place of abode for psychics.

Would it not be wise if sensitives were taught to maintain an equal balance between the spiritual and the material, instead of becoming unfitted for this mundane life which God evidently meant them to live? P. W. FORREST.

THE Treasurer of the Spiritualist National Memorial Church (Reading) Fund begs to acknowledge a donation of £2 2s. from a subscriber in Patagonia.

ERRATUM.—In the list on p. 184 of the newly elected officers of the Marylebone Spiritualist Association, the name of one of the two lady librarians, Mrs. Tregale, appears as "Mrs. Fregate." We regret the error.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Sir A. Conan Doyle, £5; A. W. Orr, £1 1s.; Lt.-Col. Spencer, £1 1s.; Mrs. Green, £1; I.H.S., 10/-; G.V.E., 5/-.

ONCE concede that Christ's mortal body was different from ours, his death different from ours, his resurrection different from ours—that they were special, unique, privileged—then immediately we cease to be like him, and his manifestation of resurrection at once becomes no proof whatsoever that we shall rise again. This is so obvious as to be unanswerable.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

UNDER the portentous title, "The Reality or Unreality of Spiritualistic Phenomena" (Watts, 1/- net), Dr. C. Marsh Beadnell publishes a pamphlet criticising Dr. W. J. Crawford's investigations in psychic phenomena. It is a solemn trifle, solemnly concerned with trifles—quibbling and pettifoggery. "And Dr. Crawford and his followers are still convinced it is the spooks who raise the table. *Populus vult decipi, decipiatur.*" Yes, they are still convinced, and quite indifferent to such finicking objections as are offered by this amusing and amazing pamphlet. *Aquila non capit muscas.*

PSYCHIC PHOTOGRAPHY.

A PERFECT TEST WITH A REMARKABLE SENSITIVE.

BY FRED BARLOW.

Psychic photography, so called, probably more than any other phase of psychic phenomena, appeals particularly to the scientific mind because of the fact that the human element is so little in evidence in the completed result. Also, whilst it is a comparatively simple matter, when given a free hand, to foist a "faked" result upon an inexperienced investigator, it is on the other hand absolutely impossible for the smartest trick photographer alive to do this, under certain conditions. In this connection there are various ways in which a photographer can satisfy himself that he has not been deceived, and probably the most satisfactory and stringent test is that of obtaining supernormal results on one or more plates in an unopened, sealed packet.

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Having rendered the packet absolutely "fool proof," he handed it over to me. I then added my own wrappings and seals and, without informing any living person, I inserted under my own cover a note written in shorthand addressed to someone who left this life some little time ago. With this I also enclosed a photograph.

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Now I come to the most important part of the test. Before removing my own seals and wrappings I very carefully verified that they had not been tampered with, and my photographic friend was even more careful to do the same in regard to his own wrappings and seals. We also very carefully examined the original unopened packet. We are both quite confident that they had not been interfered with and it would have been impossible to have got at the plates without leaving some trace.

Having opened the box, we developed the plates; or rather my friend did the developing as I refused to touch them until this had been completed. Soon after placing the first four plates in the bath we saw images developing upon two of them. When fixed it was seen that one plate gave a clear image of the face of a young man and the other had three smaller and less distinct images. The remaining ten plates in the packet, upon development, showed no supernormal markings beyond slight fog on one of them.

This, I repeat, was a perfect test. There is no known normal method of affecting plates in this manner in a sealed unopened packet. The closest imitation would be to employ X-rays, but the image would not bear comparison with the psychic image as regards clearness, etc. Moreover, X-rays would affect every plate in the packet to a greater or less extent, whilst in this instance no trace of the images can be found on any of the other plates. Consider the immense benefits bestowed upon humanity through the discovery of the Röntgen rays. In the face of such facts as those enumerated above, who will dare to deny the tremendous possibilities attending the patient investigation of these unknown forces—subtler far than anything we have yet experienced in the domain of radiography?

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Mr. Barlow brought back the packet of plates to me on the morning of May 20th, 1920, and in my presence

broke his own wrappings and seals, at the same time calling my attention to a shorthand note and photograph he had enclosed with this packet, under his own cover.

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I personally developed the plates in the presence of Mr. Barlow. On two out of the twelve plates in the package distinct negative images of faces developed upon one face on one plate and three small faces on another.

I can offer no explanation of this result apart from being perfectly satisfied that no trickery or deception was practised.

(Signed) FREDERICK LEWIS.

Dated at Sparkhill, Birmingham, this 20th day of May, 1920.

Witnesses to above signature,

(Signed) A. B. PHILLIPS.
FRED BARLOW.

THE MAGIC OF HOUDINI.

I have been interviewing Houdini, meeting him on several occasions for conversation and exchange of views. At one of these meetings I renewed acquaintance with Mr. Stuart Cumberland, of thought-reading renown, who remarked that he was trying to "convert" Houdini, although with what particular idea he desired to indoctrinate the famous magician did not appear. I was not "out" to convert Houdini to anything, but merely desirous of gathering some information about certain of his feats which defy any explanation based on any hypothesis of conjuring.

To commence, then, Houdini is not a Spiritualist, and makes no claim to any psychical agency in the performance of his marvels. He has a large library of psychical books—some of them standard works on the subject—of which he has been a student for years; he has attended hundreds of séances, and has a larger acquaintance with Spiritualism than many of those who have become its adherents, and regard themselves as well informed on the matter.

As to his performances as a conjurer, I gathered some items of information which I found distinctly enlightening. Houdini is a master of *leger-de-main*, and some of his feats are frankly "tricks." The exceptions have to be grouped under an algebraic x . The power at work is an unknown quantity. Houdini himself declares that they are as mysterious to him as to the spectators.

When you come to think of it, this seems a not impossible state of affairs. The best mechanical ingenuity in the world has been engaged in manufacturing locks, manacles, handcuffs, boxes and other receptacles in which to hold him prisoner, and always he has escaped. Jailers, detectives, locksmiths, carpenters have pitted their wits against Houdini's, and have invariably been worsted. He has been shut in the strongest prison-cells, in burglar-proof safes, in sealed paper-bags—once, he says, he was frozen inside a block of ice (no doubt in a refrigerator). None of them could contain him. Locks unclasped, doors flew open, and where there was no lock or door he emerged without any sign of how he had made his exit.

On the face of it, the secret seems beyond solution. The other conjurers have given him up in despair, he says, and those persons who are forced back on a supernormal explanation canvass the idea of spirit agency. It may be so—it is best on these matters to keep an open mind. On the other hand, Houdini claims to be an agnostic on the question of spirits. He would like to believe in them. Some loved friends of his have passed the bourne. He would like to know that they are yet living and happy. But he has never had anything which he regards as proof of this.

Perhaps his "moment" has not come. For Houdini's "moment" is a vital part of his more mysterious feats. It is a "psychological moment"—it was Mr. Stuart Cumberland who coined the phrase. In each of his ordeals he has to wait until his "moment" arrives, bringing with it the power to work his miracle. There is something significant in the fact if we adopt the psychical explanation. It suggests the activity of the "double," and may have some bearing on the fourth dimensional idea, for in that conjectured region all Houdini's feats would be quite simple. It would be more convincing, of course, from this standpoint, if Houdini varied his performance by getting inside a locked safe, or a closed box, as well as out of it. This would be equally simple in the "fourth dimension."

I did not convert him. I did not even try, but I believe I made him think. He is a man of exceptional intelligence, clear perception, and remarkably sensitive. It seemed to strike him as a new idea that Spiritualism should mean something infinitely vaster than "transcendental physics," that it concerned matters of vision, intuition, and interior experience; that a man might spend all his days witnessing marvels and find in them nothing convincing of anything beyond "forces unknown as yet to science." There are such men in whom the light has not yet dawned in spite of all the physical phenomena, just as there are those who not having seen have yet believed.

D. G.

SPIRITUALISM AND THEOSOPHY IN
ANCIENT EGYPT.

By W. H. SHADDICK.

The writer has for a good while been studying Ancient Egyptian matters, and thinks the following is sure to be interesting to those who are apt to try and find a parallel between Western psychic knowledge and that of Egypt of long ago.

It is very certain that there is nothing new under the sun. Spiritualism and Theosophy are true to the axiom. These subjects, even 7,000 years ago, and longer, indeed, were not with the Egyptian mere matters of speculation. No, all the wonderful literature which has come down the ages to us gives assurance of a future life, lived in other bodies than our present physical coverings; assurance resting on facts which even now are not really appreciated by many students and others in our midst. Without any hesitation we may assert that this future life in other bodies was the chief concern of the Egyptian of the far-away past. Sir Ernest Budge endorses this in his issue of the "Book of the Dead." He says, "The attainment of a renewal of life in the Other World was the aim and object of every believer," and in all the literature of that people there appears to be no evidence of the existence of any unbelievers.

To the ancient Egyptian his earthly life was but a preparation for the big future before him. He lived for that future and "passed on" with a full and continuous assurance of its abiding reality. He knew that his physical body would never be resurrected, but steps were taken to preserve it all the same, for he ardently wished to prolong the "life" of a certain principle within it. Whilst taking with him many thoughts of this world, his chief concern was for what was going to happen to him in the other world and what he had to do there. He did not provide for entering the "other side" a poor education as to his duties there: far otherwise. His object here was to get to his Amentet and to enter it as a being truly enlightened. To Amentet, or Amenti as some call it, he had an illustrated guide-book (*Pert-em-hru*), known to us as the "Book of the Dead." It is largely due to the laborious trials and successes connected with the translations of this marvellous work that we begin to grasp the basic principles of the Egyptian's outlook on the future beyond "death." Some of the two hundred and odd chapters of the "Book of the Dead" have come down the ages chiselled as hieroglyphs on the inner walls of the pyramids of different periods. Some of the chapters, of course, are to be found as papyri, and these date from about 1600 B.C. These latter are remarkably interesting because they are to be found in the principal museums of the world. We have a very fine one in our British Museum, the "Papyrus of Ani," having about 190 chapters. The writer has been making inquiry, and learns that there is a chance of a facsimile of this one being shortly placed on view in the Egyptian Department. It cannot fail to be very interesting to get the Egyptian's outlook on his next life from this papyrus of the "Book of the Dead."

An Egyptian, asking how long he has to live, is answered: "It is decreed that thou shalt live for millions of years," or eternity as we say. As already pointed out, he knew that his physical body would never be resurrected, so, of course, he did not anticipate passing these endless years in that body. He asserts as much, for, says he, "When my soul hath departed . . . corruption . . . and the bones of the body crumble away and become stinking things, and the members decay one after the other." "My soul shall not be imprisoned in my body (physical) but shall come forth as a living *Ba*." *Ba*, by the way, is translated "heart-soul"; it is apparently the "astral body" of the Theosophist. The papyrus before me illustrates the *Ba* as a bird with a human head, and possessing well-marked intelligence. As a *Ba*, the "deceased" expected to go in and out of his Amentet, or "Other Side," with confidence: "to gaze upon my earthly body"; "to look upon my house on earth," and generally to have that freedom of both worlds, a fact so well attested by Spiritualists and some occult students.

And here it is well to make it clear that the "deceased" Egyptian was not essentially altered by death. For varying periods he seemed to remain an unchanged being. The "Book of the Dead" simply teems with examples of this statement. His old thoughts, his old memories, his old desires remain with him. "Death has not changed the essential man." The Egyptian, all those ages ago, knew this to be a fact: Spiritualists know the fact to-day. The change in the man is a work of time on the "other side." Here is an example from one of the chapters: "If this be done in writing, the 'deceased' shall flourish, and his children shall flourish, and his name shall never fall into oblivion, and he shall be as one who satisfieth the heart of a king . . . and bread, and cakes, and sweet-meats, and wine, and pieces of flesh shall be given unto him. . . ." Thus it seems that the "dead" and ancient one continues to think on the past of old-earth days, and this material side of his life seems emphasised all through the "Book of the Dead." As one digs and digs, so to put it, deeper and deeper into this great work of the past, one seems to despair of unearthing the spiritual side of the man, even yet so full of the empty past. But continuous delving convinces one that the "Book of the

Dead" is a picture-book of the progress of a soul. One finds, by-and-by, that the *Ba* has all the time been making progress. His new life in Amentet begins to reveal its higher meanings, for it yields him greater interests than those he is leaving behind him. A nobler aspiration than that of the earthly past is upon him. "Hail, Mighty One of Souls, thou divine soul who inspirest great dread . . . make thou a path for the Spirit-soul." "Hail, O ye who open up the way, who act as guides to the roads to perfect souls in the House, open ye up for him the way, and act ye as guides to the roads to the soul."

In this later phase of his endless travel on the route to development the man once again appears as having a new body. The facsimile of the Papyrus of Ani before the writer now pictures the "deceased" as a *Khu*, another bird. He is now a Spirit-soul, and his new body tells us of his progress. Besides, his body is now a luminous one and shines forth as a spark of the divine intelligence dwelling within it. His predominant bodily manifestation is now the mental or the causal one of the Theosophist, probably over-laying the old-time *Ba*, the old-time astral body of the immediate past. Even so, old memories peep out: the "astral" is at no time far away. The man of the past is still a traveller. "Let the state of the spirit-souls be given unto me instead." "Holy offerings to the gods, and sepulchral meals to the spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put away my sins (which deserved stripes upon earth) and destroy ye every evil thing which appertaineth to me, and let there be no obstacle whatsoever on my part towards you. O grant ye that I may make my way. . . . O grant that there may be given unto me *shens* cakes and *persen* cakes, even as to the living spirit-souls. . . ."

But, in spite of this calling of the past to the developing soul, his trend is forward, always higher and still higher. The Ancient Egyptian of olden days has now become fit company for the gods, the great ones, the perfected ones. This papyrus of Ani is full of suggestiveness on all these lines. I offer one last quotation.

"Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled. Homage to you, O ye Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known. Homage to you, O ye gods who dwell in Amentet. Grant ye to me that I may come before you; I am pure, I am like a god, I am endowed with a spirit-soul. . . . I bring to you deeds of well-doing and I present before you truth. . . . Every spirit-soul . . . shall become like a holy god, and he shall be in the following of Osiris, whithersoever he goeth, regularly and continually."

A NOTE ON MEDIUMSHIP.

Comparatively few people realize what a harmonious atmosphere means to those who are sensitive to conditions, but, instead of providing homes or institutions to safeguard those with psychic gifts, why not teach people in general—including sensitives—how to infuse a little more of the Christ-Spirit into their daily lives?

This would surely help to harmonize home conditions, and, therefore, abolish the necessity of a special place of abode for psychics.

Would it not be wise if sensitives were taught to maintain an equal balance between the spiritual and the material, instead of becoming unfitted for this mundane life which God evidently meant them to live? P. W. FORREST.

THE Treasurer of the Spiritualist National Memorial Church (Reading) Fund begs to acknowledge a donation of £2 2s. from a subscriber in Patagonia.

ERRATUM.—In the list on p. 184 of the newly elected officers of the Marylebone Spiritualist Association, the name of one of the two lady librarians, Mrs. Tregale, appears as "Mrs. Fregate." We regret the error.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: Sir A. Conan Doyle, £5; A. W. Orr, £1 1s.; Lt.-Col. Spencer, £1 1s.; Mrs. Green, £1; I.H.S., 10/-; G.V.E., 5/-.

ONCE concede that Christ's mortal body was different from ours, his death different from ours, his resurrection different from ours—that they were special, unique, privileged—then immediately we cease to be like him, and his manifestation of resurrection at once becomes no proof whatsoever that we shall rise again. This is so obvious as to be unanswerable.—"Man's Survival After Death," by the REV. CHARLES L. TWEEDALE.

UNDER the portentous title, "The Reality or Unreality of Spiritualistic Phenomena" (Watts, 1/- net), Dr. C. Marsh Beadnell publishes a pamphlet criticising Dr. W. J. Crawford's investigations in psychic phenomena. It is a solemn trifle, solemnly concerned with trifles—quibbling and pettifoggery. "And Dr. Crawford and his followers are still convinced it is the spooks who raise the table. *Populus vult decipi, decipiatur.*" Yes, they are still convinced, and quite indifferent to such finicking objections as are offered by this amusing and amazing pamphlet. *Aquila non capit muscas.*

A SCIENTIFIC RESEARCHER.

MRS. DE KOVEN'S NEW BOOK.

Mrs. Reginald de Koven, of New York, in her book* describing her psychic investigations, has achieved a remarkable result. She has combined in a rare degree the evidential, the scientific, and the loving, human aspects. It depends on personal predilections which of these sides of her presentation makes the biggest appeal to the reader. To the experienced student there can be little doubt that it will be the scientific side.

An Introduction is supplied by Dr. Hyslop, who states that he personally knew the chief parties involved in the record. He says, "Mrs. de Koven's father I knew as a member of the Board of Trustees of Lake Forest University, when I was a teacher there. Her mother I knew at the same time, and Mrs. de Koven herself as a student there." As those who know his writings might expect, Dr. Hyslop considers that the stress of readers of this book should be on the facts adduced, and their evident pertinence to the doctrine of survival. That, he says, is the crux of the problem. He would not endorse the philosophical ideas that are outlined, nor would he oppose them if adequate evidence were adduced for them.

Mrs. de Koven lost a very dear sister in 1918, and in an agony of grief she was led by a friend to visit a wonderful psychic in New York, Mrs. Vernon, who works entirely without fee or reward. Her mediumistic gifts consist of clairvoyance and clairaudience. One inestimable faculty she possesses, according to Mrs. de Koven, in being able to "distinguish the messages from Beyond from the thoughts of her active brain with almost faultless accuracy." A long series of sittings with Mrs. Vernon followed, in which touching proofs of identity were repeatedly obtained. To many readers these will form the most interesting part of the narrative.

On the other hand, there is a fascinating field of inquiry into the deeper problems of human life, and it is this aspect that gives to Mrs. de Koven's book a unique interest and suggestiveness.

On the evidential side, Mrs. de Koven writes of her sister, "Since that first desolate week after her departure, I now believe that she has spoken with me in intimate mind to mind confessions, uncomprehended by Mrs. Vernon, of facts unknown to me. . . . She has given me test after test of her identity which conform to the strictest rules of evidence." Many examples in proof of this are cited. One very arresting statement is that:—

"Psychics provide meat and drink for languishing souls over here as well as for those on earth. This is what she (Mrs. Vernon) did for me in bringing me in touch with Anna. The home-sickness, the longing for those we love, that we leave on earth, is what hurts us. . . . If you could see the group over here, and the satellites attracted by the glow, agonized for just one word! Many have waited for years to hear just one word from those whom they have left."

Here is matter for thought for those who speak of "disturbing" the dead by trying to get into communication with them. Such critics forget that love persists.

On countless occasions when brought in touch with the Invisibles, particularly the S.P.R. Group about whom she has much to say, Mrs. de Koven pursued a resolute line of inquiry into what may be termed the scientific side of the problems of being. She obtained much that is extraordinarily interesting. From Dr. Hyslop's point of view it is not evidential, but it is none the less well worth consideration. Viewed merely as hypotheses such statements must command attention. Mrs. de Koven, though a new comer into the field of psychic research, has evidently studied the subject diligently, and her comparisons of what has been given to her with the investigations of Geley, Schrenck-Notzing, and others, are very instructive. We regret that we have not space to devote to these, but they should be read. Here is the author's summing-up:—

Certain facts emerge clearly from all the records of communication. First, the individual, immediately after death, is entirely unchanged. Growth in spirituality is the inevitable road which each soul is destined to follow. Environment is determined by the degree of development. The discarnate spirit is possessed of powers of creative construction increasing with practice and experience. It is a world of spirit, but not of spirit alone; spirit is so supreme that more insistence is placed upon its superior activities than upon the fact that it has something material to act on. That material has been called the ether, and out of it all objects known to the etherial world are composed. But it can be manipulated with infinite ease, and all objects retained for æons, or discarded in a moment, according to desire. There are purely mental vibrations and there are "constructional vibrations" of ether, according to information given to me through Mrs. Vernon. These "constructional vibrations" correspond, as I have also been told, to manual manipulations of matter on the earth. But upon etherial matter these vibrations operate without hands (p. 255-6).

* "A Cloud of Witnesses," by Anna de Koven (Mrs. Reginald de Koven), with an introduction by Dr. James H. Hyslop; E. P. Dutton and Company, New York.

Philosophising on this and similar passages, Mrs. de Koven, in lofty and beautiful language, concludes that we know already what our destiny is, for it is explained to us in every whisper which comes to us along the heavenly wires. No longer are we solitary in the limitless universe whose wonders are our inalienable inheritance. "Underneath me are the Everlasting Arms" is, she says, only another expression of the rapture of conscious union with all laws, which are themselves the expression of God's will and design.

This is a beautiful and thought-stimulating book, which should not be missed. L. C.

"THE HILL OF VISION."

LECTURE BY MR. BLIGH BOND.

At the School of the Mysteries, 81, Lansdowne Road, Holland Park, on Sunday afternoon last, Mr. F. Bligh Bond addressed a large audience on the nature and source of the automatic scripts which he has collected and published under the title of "The Hill of Vision."

He emphasized the point that from the first the presence of some high directive intelligence has been evident as guiding and controlling the communications. A fuller light has been thrown on this subject in later scripts received, and the true source of the messages is now seen to be those more advanced Brothers of the Race who speak of themselves as the Watchers, the Masters, or the Elder Brethren. Their purpose is now revealed, and it is ultimately the guidance of man in the great work of social reconstruction and the evolution of a truer and more stable civilisation founded upon a spiritual basis.

Mr. Bond showed how in the domain of philosophy, art and religion the hand of the unseen Brothers has been instrumental in raising the level of human thought and action, and he instanced as an example the extraordinary phenomenon of the birth of the schools of chivalry and of the wonderful work of the medieval guilds in inculcating the love of all things beautiful and the power of creating them in a population otherwise sunk in barbarism.

The great war, which was fore-ordained, is the turning point in the scale of human evolution towards a more perfect condition, and it has witnessed for the first time the successful resistance of the spiritual principle in civilisation to the forces of reaction. Hence "in place of the horrors of conquest will ensue the pains of reconstruction." Much pruning and grafting will be required before human society is able to stand upon the new foundation in which the race will be welded into a spiritual unity in which all members of the body politic will co-operate according to their several functions under the guidance of the Head. Much was said of the necessity for all spiritual forces to engage in the perfecting of material conditions, the law being that work in matter is necessary for the perfecting of the spirit.

All human activities, however mundane or material, really contain a spiritual impulse which sooner or later will turn them to good and noble ends. Thus we are told that the spirit will infuse into the most commercially minded of men an ultimate enthusiasm for human service.

The end predicted is the raising and the unifying of the whole consciousness of humanity to a higher level in which the status of matter itself will be changed in the twinkling of an eye, and elevated in growing stability to a condition in which it will be the willing and intelligent servant of a perfected humanity animated by the Christ consciousness.

THE "TORCH" AT READING.

Reading is perhaps little aware of the power of the Spiritualist community in its midst, but no one who, like myself, visited the church on Sunday evening last, could fail to be conscious that here was a haven working which would ultimately leaven the lump. The present room is crowded out, and it was good to see later the fine new site on which the Spiritualists' National Memorial Church is to be built.

But the work of building is not one of bricks and mortar alone. Percy R. Street, and his wife and devoted colleagues, have built and are building the living stones which alone constitute a true church. Among the congregation on Sunday evening were a number of students from the University College, and it was easy to see how their attention was held by Mr. Street, how they felt that they had been with a teacher, as he spoke to his audience of the true "second coming," a spiritual building of man—four-square on the physical, mental, psychical, and spiritual aspects, and illumined by the light that lighteth every man—the Christ principle.

May such centres of true teaching and worship increase in our midst, so that the people may not be without the "vision." B. McK.

We learn with regret of the death of Mr. C. Brown, of Kingston, an old worker in the movement mainly in the direction of psychic healing. We met him some years ago, but his advanced age kept him a good deal in the background. From the "Psychic Gazette" we gather that he was for many years a member of the Metropolitan Police Force.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Meads June 20th, Mr. Ernest Hunt.
The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Worthington. Wednesday, 16th, 7.30, Miss Ellen Conroy.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Church Service; 6.30, Mr. Nickels, of Luton.
Walthamstow.—342, Hoe-street.—7, Mrs. Clough, address and clairvoyance.
Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.
Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Bolton. Thursday, 8, Mrs. Brown.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. T. Brown; 6.30, Mrs. Crowder.
Peckham.—Lausanne Hall, Lausanne-road.—7, Mrs. Bell, address; Mrs. Imison, clairvoyance. Thursday, 8.15, Mrs. M. E. Orlowski.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Ellen Conroy, M.A. 17th, 8.15, Mrs. Bloodworth.
Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 17th, 8, Mrs. Podmore. Sunday, 20th, 7, Mrs. Crowder and members' circle; 3, Lyceum.
Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. W. S. Hendry; 3, Lyceum; 6.30, Prof. Jas. Coates. Wednesday, 7.30, Mrs. E. M. Neville. Healing daily, 10 a.m. to 1 p.m., except Thursday and Saturday.
Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day, 7.30 to 10.30, Social Meeting. Sunday, Lyceum. 10th Anniversary Service, 11 a.m.; prize distribution at 3; 7, short addresses, songs, duets, and recitations by Lyceumists. Special hymns, etc. Come and help and thus encourage the workers. Wednesday, Mrs. Alice Jamrach. 20th, Annual Flower Services. 27th, Hospital Sunday, Special collections.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Frank Blake (Pres., S. Counties Union), addresses and clairvoyance; 3, Lyceum. Wednesday, 8, public meeting, Mr. F. Curry.
Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, and Monday, 7.15, and Tuesday, 3, Mrs. Marriott. (See advt.)

GLASGOW.—Mrs. Alice Jamrach occupied the platform of the Glasgow Association of Spiritualists on May 23rd and 30th, these being her first appearances in Scotland. Her addresses were highly appreciated, and her clairvoyance very successful.—J. B. McI.

LONDON CENTRAL SPIRITUALIST SOCIETY.—Before the members of this Society, at 6, Queen Square, on June 1st, the Rev. Susanna Harris delivered an interesting address on "Psychic Experiences in Many Lands." She also added clairvoyant descriptions. On the same evening, Madame Rolls, of Hampton, delighted her hearers with a number of songs. Mr. H. J. Osborn presided.

MR. C. G. SANDER AT WALTHAMSTOW.—Psycho-Therapy formed the subject of a recent interesting series of six lectures delivered by Mr. C. G. Sander to the members of the Walthamstow Spiritualist Church. In his final lecture on "Realisation," Mr. Sander pointed out that few people had a plan in life. They merely drifted, and did not steer. In order to realise their desires people must think constructively, feel harmoniously, and will strongly. The first essential for realisation was the faculty of formulating our desires definitely and strongly.

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Spiritualist Services are held in LONDON on Sundays as follows:

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-0
Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
Hackney, 240a, Amburst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street, W.1.		6-30
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NOTES BY THE WAY.

We are undoubtedly on the eve of a great development of telepathy, not merely in the small sense of thought transference or even in the diffusion of ideas along the interior lines of consciousness—we are thinking rather of a larger community of sympathy. Telepathy to us is more a matter of transmitted emotion or feeling than of thought, although it includes both. Sir William Barrett, whose work in psychical research has been largely along those critical and intellectual lines which are so valuable in off-setting the excesses of emotionalism and credulity, has not overlooked this aspect of the matter, for in his last book, "On the Threshold of the Unseen," discussing Telepathy, he writes (page 294):—

Does it not already play some part in the growing sense of sympathy and humanity we find in the world around? But if it were as common here amongst men, as it is doubtless common in the intercourse of the spiritual world, what a change would be wrought! If we were involuntarily sharers in one another's pleasure and pains, the brotherhood of the race would not be a pious aspiration or a strenuous effort, but the reality of all others most vividly before us; the factor in our lives which would dominate all our conduct. What would be the use of a luxurious mansion at the West End and Parisian cooks if all the time the misery and starvation of our fellow creatures at the East End were telepathically part and parcel of our daily lives?

We believe that this growing community of sensation and consciousness will be a part of the new order of things which is coming upon the world, and indeed helping to create it. External methods—literature and oratory and experimentation—will have their work in promoting this extension of consciousness by, as it were, opening the avenues by which it is brought to the surface. This is perhaps what is meant by "the power of the word." The "word" opens a door and brings hidden things to light. We see small illustrations of it in our daily lives where a chance word between two persons brings the sudden revelation that they have a community of interest in something hitherto kept secret—for example, the mutual interest in Spiritualism. Telepathy, as Sir William Barrett remarks in his book already referred to, may be the survival of an old and once common possession of the human race that has fallen into disuse. We believe that it is—community of sensation is common amongst the lower animals and has died out amongst men, as a preliminary to revival in a higher phase, which in Sir William's words is "slowly awakening the race to the sense of a larger self." Evolution, in short, is a process of repetition, but on an ascending scale.

We have from time to time expressed our ideas—more or less tentative—on the subject of fairies. And lately the question has cropped up again in letters from correspondents. Mr. W. B. Yeats and Mr. Evan Wentz are quoted with special allusion to the book of the latter, "The Fairy Faith in Celtic Countries." Also, it is said, there are people of sound understanding who claim actually to have seen elves, gnomes and pixies. True, we have met some of them. Some years ago we heard it suggested that fairies might be spirits "seen small," for in some kinds of clairvoyance the things seen take a diminutive form as though seen through the wrong end of a telescope. But this does not seem entirely to fit the case. We are rather favourably impressed by the idea set out in "A Wanderer in Spirit Lands" (pp. 104-5) which we may quote here:—

"Now look," he added, pointing to a strange little group of beings like elves who were approaching us hand in hand, gambolling like children, "look at those. They are the mental and bodily emanations cast off from the minds and bodies of children which consolidate into these queer, harmless little elements when brought into contact with any of the great life-currents that circle around the earth, and which bear upon their waves the living emanations cast off from men and women and children. These curious little beings have no real separate intelligent life, such as a soul would give, and they are so evanescent and ethereal that they take their shapes and change them, as you will observe, like the clouds in a summer sky. See how they are all dissolving and forming again afresh."

As I looked I saw the whole little cloud of figures shift into a new form of grotesque likeness, and whereas they had looked like tiny fairies in caps and gowns, made from flowers, they now took wings, becoming like a species of half-butterflies, half imps, with human bodies, animals' heads and butterflies' wings. Then a fresh strong wave of magnetism swept over them, and lo! they were all broken up and carried away to form fresh groups elsewhere with other particles.

MRS. CLAUD SCOTT'S MYSTIC PICTURES.

Spiritual symbolism, coupled with wonderful beauty of colouring, is to be found in the mystic pictures executed by Mrs. Claud Scott. A selection of the pictures is to be on exhibition at the Stead Bureau, 13a, Baker Street, W., from Monday, June 21st, to Wednesday, June 30th (Thursday afternoon and Sunday excepted), from 11 a.m. to 6 p.m. daily, and they will well repay a visit. A striking example of Mrs. Scott's work has been on view for some time in the Library of the London Spiritualist Alliance. It is entitled "The Communion of Saints," and all those who have admired it should not fail to see the larger collection that will now be shown. Especial interest will be taken in a lovely group of nine panels, symbolical, Mrs. Scott considers, of the evolution of the soul.

Among the pictures is a remarkable head of a woman from which project twenty-four rays; the subject depicted being, it is said, a member of a band of twelve men and twelve women who are giving their aid to those executing mystic pictures.

Mrs. Scott, it may be remarked, works while in a thoroughly normal condition, without any signs of trance.

"LIGHT" SUSTENTATION FUND, 1920.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following:—

	£	s.	d.
M. Nissen (Copenhagen)	10	10	0
Miss Simpson	1	0	0
E. W.	0	10	0

THREE CHARACTER SKETCHES.

SIR WILLIAM BARRETT.
SIR ARTHUR CONAN DOYLE.
SIR OLIVER LODGE.

These are no more than "thumb-nail sketches." Even the humblest man's life submitted to analysis would yield a volume of instructive history. My subjects are great men, and I can only delineate them from a few salient points. My sketches are silhouettes rather than portraits. I will take them in alphabetical order, an arbitrary method admitting of no invidious distinctions, and evading the awkward question of precedence by merit.

I.—SIR WILLIAM BARRETT, F.R.S.

Phrases in Robert Louis Stevenson's description of Alan Breck Stewart come to my aid here—a little, lean, lively gentleman—brisk, bustling, bright-eyed. The terms serve admirably. I draw on my own vocabulary, and add, nimble-witted, penetrating, swift in decision, instant in action. A good citizen, he has a record of work for the public weal along educational lines. It was done in the face of official inertia and obstruction. Sir William is a fighter. Like most mercurial temperaments he is a trifle choleric. He does not suffer fools gladly—or otherwise. He has a short way with the bore and the chucklehead. I detect also a touch of elfishness in the disposition, which may result in actions a little disconcerting to the staid and precise mind. His quickness of apprehension is phenomenal; and in intellectual combat I picture him as a gladiator of lightning movements. The stroke that is to annihilate him may be sudden, but by the time it "arrives" the nimble knight is elsewhere—the blow falls short, and he smiles derisively. A slow-witted antagonist is as good as doomed from the start. He is likely to be spitted at the first onset by the mere rapidity of his opponent's rapier play.

As to his position in Psychic Research, Sir William may be described as sitting serenely on a hard fact, and generally indisposed to any aggressive action. His attitude is severely balanced. He will make no rash excursions. He will never follow the example of Jenny Geddes, and hurl his cutty stool of fact at the head of the theologian. He merely announces quietly, but firmly, the results of his investigations—the proof of human survival. There it is—take it or leave it. He is the "safe man," and the doubting sons of the Church resort to him with confidence. Here is a man to be trusted, a man whose opinion may be quoted with respect as carrying with it no antagonism to any cherished doctrine. That is Sir William's value. He is tentative. He distrusts extreme measures. His impetuosity may impel him occasionally to the verge of what may seem to him a false step. But usually his mental agility saves him. He withdraws with a suddenness extremely disconcerting to those who are interested in his proceeding beyond his fact. He has a reputation to guard. It must not be jeopardised by any indiscretion. He is one of "Mercury's men," but he has given hostages to Saturn that he shall be of good behaviour and discreet. One of the oldest of the campaigners in Psychic Research, he was the first to draw scientific attention to telepathy. He is a Pioneer, but he is also a Tactician. Kindly where his quick eye discerns talent to be encouraged, helpful where he perceives that his aid will be of real value to the recipient, impatient of vain pretence, yet disposed through his keen sense of humour to laugh at it, after he has withered it with a scorching phrase—there in faulty outline is Sir William Barrett.

II.—SIR ARTHUR CONAN DOYLE.

Sir Arthur is a many-sided, rather than a complex, character. That his mind is one of a creative quality is manifest from his books and the fact that he is the progenitor of a character that rivals Sam Weller as a theme of popular allusion. His intellect is more of the capacious than the subtle type. A hard saying, perhaps, when one considers the play of subtlety in the Sherlock Holmes stories. But these things are hardly characteristic. His mind has an amplitude that has nothing in common with the fox and ferret types, although it may be large enough to include them. With the large mind goes the large heart—greatness of soul. He is too big to be quite understood by his little critics. All they can see, as a rule, is a small part of his mind. Here is the man who wrote the Sherlock Holmes books and other popular stories, and who believes in Spiritualism. That it puzzles them is not surprising, seeing how small is the knowledge on which their judgments are based. Sir Arthur put only a relatively small part of himself into his books. Even the "History of the Great War," a monumental book involving a colossal amount of work, did not exhaust his mental resources. To-day, he stands before us as one who has a great message to deliver, and will deliver it cost what it may. He belongs to the prophets, the "forth-speakers," which the world has had always with it, and for which it has always stones. Even so, it has always a respect for anyone of its citizens who shows himself, in its own phrase, a MAN, and Sir Arthur is a man all through, with all the manly virtues.

That is why, except amongst the hemunculi, bred in studies or monasteries, even the man who rails at Conan Doyle with his lips, respects and admires him in his secret heart. Mr. Valiant-for-Truth, I have heard him called. Yes, he is a fighter, and that of the bull-dog type. I think of him more as Mr. Greatheart, who was not only a doughty warrior, but a royal helper and a friend to all the afflicted and oppressed.

It has been said of him that he is a "bonnie fechter." He is also a benefactor—a lover of his kind. Knight errant and Knight Templar, he seeks high adventure in spiritual causes. If he does not, like Don Quixote, tilt at windmills, he may occasionally level his lance at "windbags"—and though he pierces them adroitly, one may feel that they are unworthy of his steel. Let me round off my story in the phrase of Chaucer: He is a verray parfait gentil Knight.

III.—SIR OLIVER LODGE, F.R.S.

Physically, as well as mentally and spiritually, Sir Oliver Lodge, like Sir Arthur Conan Doyle, is a great man. In manner he is a little more aloof than his two compeers, but I am assured that this comes from no defect of geniality. It is simply that the Titan carries a Titanic burden. There could hardly be a distinguished man in the kingdom upon whose time there are more calls, and who carries so great a weight of learning, or so much responsibility.

I am not dealing here with the public careers of any of the subjects of these sketches. These are well known, or should be. But I have an idea that the scientific studies and achievements of Sir Oliver would have absorbed the strength and life of two ordinary men. And on these—Pelion upon Ossa—he has piled that immense amount of work which we associate with his psychic investigations and conclusions. Sir Oliver is cautious and tentative even for a scientist. How arresting, then, when he came boldly out to announce without ifs or buts that man survived death, and that there was a line of communication between the two worlds. This was a valorous deed—how courageous few can fully appreciate except those who know the scientific method and atmosphere—the rigour of its etiquette, the strength of its traditions. Sir Oliver paid the price, and paid it manfully, disdaining the multitude of sneering littlenesses, the howls and cat-calls of "fellows of the baser sort." He is always dignified and almost miraculously patient. He is seldom emotionally roused, but surveys the field of combat with a large tranquillity. Massive as are his mind and thought, his style of writing is divinely simple, and covers, too, the most delicate points with precision. His dialectics remind me at times oddly enough of W. G. Grace as a cricketer: that big man who did such magical things with his bat. There are some physical resemblances, too, slight, but definite.

I think of Sir Oliver as a man who, if he had not been a great scientist, might have been a great figure in the Church—possibly, an Archbishop. Because he has not only great learning and great dignity, but also great reverence. And he is rather a philosopher than a warrior. Yet, those who think of him as an austere man do not know him. He has a fund of quiet humour; he can appreciate a joke. He can handle matters needing finesse. But I think he is more at home in business of great pith and moment; things that need a large vision and a great mental grasp.

DAVID GOW.

SPIRITUALISTS' NATIONAL UNION, LTD.

The following is a list of nominations for officers and members of Council to be elected at the annual meeting, which will be held at Reading, July 3rd, 1920:—

President: Mr. Geo. F. Berry (Worcester), Mr. E. W. Oaten (Manchester), Mr. Percy R. Street (Reading), Mr. R. Boddington (London), Mr. E. A. Keeling (Liverpool).

Vice-President: Mr. E. W. Oaten (Manchester), Mr. Geo. F. Berry (Worcester), Mr. R. A. Owen (Liverpool), Mr. C. J. Williams (London), Mr. R. Boddington (London), Mr. W. D. Todd (Sunderland), Mrs. J. Greenwood (Hebden Bridge).

Treasurer: Mr. T. H. Wright (Sowerby Bridge), Mr. E. A. Keeling (Liverpool).

Secretary: Mr. Hanson G. Hey (Halifax), Mr. R. H. Yates (Huddersfield), Mrs. Stair (Keighley), Mr. J. Jackson (Reading).

Council: Mr. E. W. Oaten (Manchester), Mr. R. Boddington (London), Mr. R. A. Owen (Liverpool), Mr. A. E. Hendy (Brockenhurst), Mr. R. Knight (Cardiff), Mr. Peter Galloway (Glasgow), Mrs. A. Jamrach (London), Mr. A. Cook (Birmingham), Mrs. M. Gordon, Mr. A. T. Connor (London), Mr. J. Shuttleworth (Darwen), Mr. B. Davis (Sheffield), Mr. H. A. Nutley (Reading), Mr. R. Wolstenholme (Blackburn), Mrs. E. Green (Manchester), Mr. W. G. Halestrap (Tredgar), Mr. J. Lawrence (Newcastle), Mr. Wm. Ford (Reading), Mr. J. G. Wood (Birmingham).

Auditor: Mr. Levi Crowcroft (Doncaster).

"TEMPLES OF LABOUR."—Miss Maud MacCarthy is to lecture on June 22nd, at 8 p.m., at 81, Lansdowne Road, Holland Park, in aid of the Guild for free teaching of Handicrafts. Some outline of the work proposed to be done by the Guild is given in this issue.

MR. HEReward CARRINGTON'S LATEST BOOK.

How much would have been lost to the world of psychical research if Mr. Hereward Carrington's flat had not been haunted long ago by a gentle—though not a visible—presence (as narrated in his "Physical Phenomena of Spiritualism"), we shall never know. The thought is suggested by the sight of the latest book from his pen,* an illustrated volume of over 300 pages, in which he brings forth out of his treasury things new and old.

The miscellaneous character of the book is due, to some extent, to a cause which he himself pointed out and deplored some years ago; namely, the paucity of men of standing in the field of research, which entails upon those equal to the task the double burden of carrying on investigations and purveying to the outer world the general information which is necessary to a basis in public interest. Many of the chapters have appeared in various periodicals, and over a range of years; hence a certain inequality of treatment, which is sometimes rather elementary—as in the chapter on Psychical Research at large—and at other times rather technical, as in the analysis of Dr. Troland's paper in the "Journal of Abnormal Psychology." The little group of chapters forming the first part of the book occupies only about one-sixth of the whole, and then we come to the more picturesque and tangible aspects of the subject, with such attractive headings as "What are Ghosts?" "The Sexes Hereafter: Do They Continue to Exist?" "Obsession," "The Talking Horses of Elberfeld," and others.

Here, too, we meet with our friend Eusapia Paladino. Those who only connect her name vaguely with the unhappy series of Cambridge sittings which discredited her with English investigators for a time, will see a different—a more normal and truer aspect—in these personal reminiscences, which first appeared soon after her death in 1918, in an article written for the "Occult Review."

"Whenever Eusapia entered a room," says Carrington, speaking of her in her own home, "she was sure at once to be the centre of attraction and interest. Her bright, flashing eyes seemed to emit streams of living fire; her whole form radiated magnetism; her conversation was so witty and so pungent that it often required an intellect of no mean order to keep up with it," (page 97).

Another popular feature of this book will be the series of Psychic Photographs which illustrate the chapter on Psychic Photography, dealing with the latest developments, not only of photography by camera, but of what Miss Scatterd has named "skotography," or the production on a prepared surface of objects only existing in the mind, and even of emotional states. Mr. Carrington's survey here is world-wide, for it includes not only Continental results, but those obtained by a Japanese researcher.

One cannot give similar praise to the following chapter on the "Projection of the Astral Body." Although having the courage to use this term, condemned of our own S.P.R., the author has not adhered to scientific precedent in his adoption of it. Its Theosophic origin is duly acknowledged in a footnote, but with the really inexcusable assertion that he intends to ignore the carefully defined and limited use of it which stamps it in that literature, and to apply it in a wide and indiscriminate sense. Confusion enough has already unintentionally arisen from a slipshod and varying nomenclature in this nascent science, where every authority coins a new term for the same old fact, or shares a single name between two or more distinct categories of phenomena; to add to this confusion wilfully, is to put a net about the feet of progress. Apart from this, however, we find that, after all, the writer deals only with a sensational aspect of the subject, which might more suitably have found a place in a handbook of "occult arts," than in its present setting. We are introduced to the work of a French doctor, Dr. Lancelin, from whom instructions are quoted for the voluntary projection or separation of the "Astral body." They suggest that we have here a Continental form of a certain pernicious American movement, which for racial and climatic reasons is less likely to take root in Britain. It is surprising to learn, however (on p. 147) that "this is the first time that this occult knowledge has ever been divulged," and to find that only Baraduc and De Rochas are mentioned as experimenters. Delanne stated as far back as 1904 that "more than two thousand well-attested cases now exist" of this phenomenon; many were recorded in "Phantasms of the Living," among them the well-known case of a friend who willed to appear to Stainton Moses and was detained by him with unfortunate physical consequences to the agent. The number of husbands, wives, lovers, and friends, who have achieved "this apparent miracle," as Mr. Carrington calls it, is great; and it was achieved without any concentration on the solar plexus. For purposes of comparison, those interested will find carefully given details of a very recent experiment in this

direction in the April and May numbers of "The Occult Review."

It is a pleasure to find in Part III. our author's own original and latest contribution to psychic science—the results, namely, of a series of experiments and observations, in collaboration with Dr. Bates, on the physiological changes in the eye which accompany crystal vision. Dr. Bates first satisfied himself by several years' work in the physiological laboratory of the Columbia University College of Physicians that certain almost universally accepted theories concerning the eye were incorrect; and, so far, the matter was one of purely medical interest; but where psychic research came in was in the observation of the eyes of sensitives, in the light of the reformed theory, while actually engaged in crystal gazing. The scientist was fortunate in coming across two equally able and willing sensitives—Mrs. Pepler and Mr. William De Kerlor, the well-known scholar and translator of Boirac's works—who not only co-operated with him but experimented and reported by themselves. The facts so elicited lead to one or two conclusions which no doubt Mr. Carrington is correct in claiming have never been observed before, as he prefaces his account with an admirable survey of the literature of the whole subject—a feature of his work for which the appreciation of all students is due.

One of these facts is that the seer is sometimes found to be really looking neither at, nor into, the ball, but at a point in space nearer or further off, as the case may be; and if the scene is a distant one the focus of the eye adjusts itself to the apparent perspective! Thus far Mr. Carrington himself; who does not touch upon the obvious deductions from the process he describes. But further very interesting conclusions may be drawn from a study of the sensitives' own reports which (with the useful addition of an index of names) conclude the volume. Into the details of these I have not space to enter, but hope that enough has been said to induce readers to examine them for themselves, and so be in a position to appreciate better any further contribution to our knowledge in this promising field. Perhaps in some future work the author will discuss the distinction which obviously exists between the clairvoyant faculty exercised through the eye, and true clairvoyance as a psychic sense independent of any bodily organ, a point which has been only slightly dealt with and by very few writers, so far.

F. E. L.

JEWISH BELIEFS REGARDING DEATH.

A copy of a pamphlet, entitled "Death—and After," by C. J. Spencer, issued by the Christadelphian Literature Society, has been sent us by a correspondent, who suggests that it should be answered, but omits to furnish us with his name and address. The author of the pamphlet has no difficulty in showing, by quotations from the Psalms and Ecclesiastes, and indirectly from Isaiah, that the current belief in Old Testament times was that physical death was really the ending of life—hence the emphasis placed on the blessing of length of days. We have, indeed, a very pathetic instance of this in Hezekiah's prayer after his sickness (Isaiah xxxviii., 10-20). In the time of our Lord this was still the belief of the priestly families which made up the party of the Sadducees. On the other hand, the doctrine of rewards and punishments after death played a great part in the teachings of the Pharisees. That doctrine, as Dr. Estlin Carpenter points out, did not really gain a place among the ideas of the Jews until after the Captivity. Josephus thus describes it: "The Pharisees also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have practised virtue or evil-doing in this life. . . . But the doctrine of the Sadducees makes the soul die with the body." With regard to the teaching of Jesus himself on the subject, we may refer our correspondent to His reply to the Sadducees that "God is not the God of the dead, but of the living: for all live unto Him" (Luke xx., 38), to the story of the rich man and Lazarus (Luke xvi., 19-31), and to the promise to the dying robber (Luke xxiii., 43). The inference from these passages is unmistakable. The gift of "eternal life" referred to so often in St. John's Gospel is evidently not mere continued existence, but the opposite of that death "in trespasses and sins" to which St. Paul alludes in Ephesians ii., 1-6. The believer is said to pass "out of death into life" (John v., 24). But present-day evidence of a life beyond physical death is so ample and strong that appeals to Bible authority are quite unnecessary. The fact is as well established as most of the facts in science.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
Miss Boulter	5 5 0
Miss E. O. S.	0 10 0

SPIRITS, like living people, may contradict each other, but the contradiction is no evidence against their existence.
—PROF. J. H. HYSLOP.

* "Modern Psychical Phenomena," by HEReward CARRINGTON, Kegan Paul, 12/6 net.

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

LOOKING FORWARD.

HINTS AND FORESHADOWINGS.

In his notable book, "Man-making," to which we have alluded before, Mr. W. E. Benton traces concisely the career of man from his first beginnings on the planet until the time when he passes into the unseen world and becomes "Post-mortem Man." He makes out a good case for human survival, even without modern psychical evidences, although he deals with these also, and concludes that "Spiritualism, rightly investigated and appropriated, should stimulate the social, moral and religious advancement of humanity," a pronouncement which, as coming from a geologist, is worth noting. Geology is clearly not so materialistic a study as its name would seem to imply!

Reading the book again lately, we began to speculate curiously whether the advance of Science may not shortly lead it into those unseen states into which it is beginning to pry, to such an extent that not only will it recognise the existence of "post-mortem man," but investigate and report upon the conditions in which he lives, and even carry geology, chemistry and other branches of research into the matter.

We have collected a great amount of information concerning the super-physical life of man, but none of it, so far, is in the ordinary sense "scientific knowledge." But that will assuredly come. Sir Oliver Lodge, Dr. Crawford and other less known scientific workers are leading the way.

What do we know so far concerning the conditions and environment of those who, having passed from earth, are described as spirits? Very little that can be set down with any great certainty or precision.

We know that they live in states as natural as this earth; that there are innumerable grades of life for them, a few rather lower than the average of life on earth, the rest rising by steps to heights beyond mortal thought. We have reason to suppose that for the majority of us at first the next life is, so to speak, very much in correspondence with the life of this world—its "inner side," so to speak. It is this earth looked at as it were from another angle. That consideration—it is little more than a theory at present—explains a great deal that the ordinary investigator finds very puzzling when he reads descriptions coming from spirits who have not gone very far along the line of spiritual evolution.

There are far higher states, governed by higher laws in which the "earth condition" seems to be left behind altogether, but there is a line of continuity running through all these realms from low to high, so that the scientific mind, however far it may lag behind the imagination of the questing spirit, may be trusted to follow. The evolving mind will follow the evolving life, and in time reduce it to terms.

But these things are outside physical science? At present yes, because physical science is still rather self-determined. It has made certain bounds for itself, but in the long run it will be confronted with the problem now before some other human institutions—it must go forward or perish.

We spoke once of the chemistry of personality. We see the beginnings of a chemistry of the emotions, of a superphysical geology, of a transcendental mechanics. There are hints of this thing abroad already. Mr. Benton, we observe, finds a parallel in mediumship to the action of catalysis in chemistry. An action, the nature of which is at present unknown, is brought into play to blend certain substances into unity. He notes the phenomenon of pseudo-morphism in crystals and

imagines that a similar law operating on a higher level may account for pseudo-mediumship. Nature has her counterfeits as well as her realities. She forms a sham crystal that so closely counterfeits the genuine one that an expert only can detect the difference.

Truly there is infinite scope for all the arts and sciences in the new realms to which we are advancing. And in the true order of things Theology should lead the way. At present it trails painfully in the rear, more self-limited than all the rest. There may be a great disruption presently, for that is the penalty of resisting the course of evolution. In the meantime we look to science and to wholesome common-sense. New vistas are opening before us, a new evolutionary impulse is coursing like a great wave across the whole of human life. It may be painful to respond to its action; it will be infinitely more painful and entirely futile to oppose it.

SPIRIT PHOTOGRAPHS.

LANTERN LECTURE BY THE LADY GLENCONNER.

On Thursday, the 10th inst., in the Vestry of the Church of St. Ethelburga the Virgin, Lady Glenconner delivered two lectures on "Spirit Photographs," with lantern illustrations.

At the afternoon lecture the Rev. Dr. W. F. Geikie Cobb, who presided, read two letters testifying to the fraud-proof conditions under which the photographs were taken. One of these was from a professional photographer at Innerleithen where the experiments (with the Hope Circle) were made, the other from Mr. Bernard Munns, who, in the course of his letter, wrote that there was no trickery or fake, and whereas he had been sceptical he was now convinced of the possibility of obtaining psychic results on photographic plates.

Lady Glenconner then delivered her lecture, which, after a graceful introduction, gave a graphic description of the various photographs shown on the screen. Amongst them were the portraits obtained by Mr. William Jeffrey showing the ectoplasm with which the images appear to be built up, and the psychic picture of his late wife, the portrait of Mr. and Mrs. Peter Galloway with the face of their deceased son; the portrait of Mr. and Mrs. Richard Wilkinson, with their son as a "psychic extra." Amongst the photographs taken at Innerleithen the most striking, of course, were the pictures of the late Hon. Edward Wyndham Tennant, son of Lord and Lady Glenconner, showing a bird held in his hand, a feature unnoticed until he called attention to it in a communication through a medium.

The exhibition of these pictures and the particulars given by Lady Glenconner, as constituting convincing proof of the reality of spirit photography, were received with intense interest.

An animated discussion followed, in the course of which questions relating to spirit identity, the nature of the ectoplasm (or plasma) as investigated by Dr. Crawford, and other cognate matters, were dealt with, the meeting closing with some instructive remarks by Dr. Geikie Cobb, and a cordial vote of thanks to Lady Glenconner.

In the evening, the proceedings were much the same, but the discussion was devoted in part to the questions of materialisation and the nature of the spirit-body. Mrs. Reginald de Koven, of New York, who took part in the discussion, gave an interesting account of some of her experiences in connection with materialisation phenomena in the United States.

"I HAVE failed to find that any person who ridicules spiritual phenomena has given to the subject any serious and patient consideration. Moreover, I venture to assert that any fair-minded person who devotes to its careful and dispassionate investigation as many days, or even hours, as some of us have given years, will find it impossible to continue sitting in the seat of the scornful."—SIR WILLIAM BARRETT.

A STRANGE GIFT.—"Rita," a lady correspondent, sends us the following instance of supernormal knowledge and prevision:—"About five years ago an old gipsy, selling lace, accosted me in the street. I bought some, and as she measured it she said: 'You have a lucky face, my lady.' I replied, 'I think you are mistaken; very little good luck has come my way.' She gave me a keen glance, and then said: 'Let me give you one piece of advice, don't wet your pillow every night with tears, there is no need for this, as bright days are in store, if you don't marry the fair man who loves you. If you do you will be left a widow.' Now, I had (unknown to anyone) cried every night for the loss of a friend by death. Sequel, I am still unmarried, and the 'fair man' died after making me the offer. This is only one of my remarkable experiences—which include veridical dreams."

FROM THE LIGHTHOUSE WINDOW.

The Rev. G. Vale Owen, on Tuesday last, at St. Paul's, Covent Garden, delivered to crowded congregations an address in the dinner hour and a sermon in the evening. At the close of the latter there was a reception at the Rectory to a number of invited guests.

The occasion drew together a great number of people, many of whom were unable to obtain admission to the services. It was a momentous event, and we hope next week to give a fuller account.

A bust of Mr. F. Britten Austin, by Mr. J. A. Stevenson, is exhibited at the Royal Academy at Burlington House. Both gentlemen are interested in psychical research. The bust, a reproduction of which appeared recently in "John o' London's Weekly," was begun in a half-ruined stable in France during the war.

In a Dickens' number of "John o' London's Weekly" (June 12th) the novelist's criticism of D. D. Home in 1863 is reproduced. It is meant to be very scathing but it only shows that Dickens had no knowledge of the subject.

Mr. Hereward Carrington's new book, "Modern Psychical Phenomena," reviewed elsewhere in this issue, is dedicated to Mrs. Reginald de Koven, "with sincere appreciation."

M. Louis Aubert, the French musician-medium, a review of whose book appeared in *LIGHT* on March 6th last, was introduced to a Paris audience last week (June 9th) by Dr. Gustave Geley. While in a state of trance (according to the Paris correspondent of the "Daily Mirror") M. Aubert played selections from Chopin, Rubinstein, Bizet and others with the touch of a master. His eyes were closed, and though his arms were said to move with mechanical stiffness, he executed difficult runs without a fault.

The Rev. William A. Reid (24, India Street, Charing Cross, Glasgow) sends the following letter to the Glasgow "Record and Mail":—"Permit me to express to you my thanks for the help you have given in connection with my petition to the Church Courts concerning psychic phenomena. The result at the Assembly was a complete astonishment to me. After my experience with the Glasgow Presbytery, I anticipated something quite heated, and contemptuous rejection; but there simply was no opposition at all. The worn-out parrot cries of insanity, immorality, necromancy were conspicuous by their absence. I fancy the members of Assembly realised that the same phenomena are found within the Church, as well as in Spiritualistic societies, and that they are universal and ageless."

Mr. Reid continues:—"Two matters, not reported so far as I know, are possibly still worth noting. The one is the mistake made by the Church of Scotland last century regarding the phenomena in question, when many earnest and influential people were driven from the Church, and the saintly and eloquent Edward Irving deposed. The second point was the offer of Mr. Peter Galloway to grant facilities to any committee the Assembly may appoint to examine the phenomena in question, all without any charge whatever."

Miss Clara Codd, national lecturer of the Theosophical Society in England and Wales, speaking recently at Hampstead, said that there were two ways of getting information about life conditions after death—one, the way that is known to many, mediumship, and another way by endeavouring to develop and open up in oneself the latent powers which are in everybody. We were all growing more sensitive to the invisible world around us, which was very near, permeating and surrounding the physical world.

Miss Codd concluded by reminding her audience that there was no death anywhere in the universe, but only an increasing and ever-growing life. Shelley, she said, knew this, and wrote,

"Peace, peace! he is not dead, he doth not sleep—
He hath awakened from the dream of life."

The "Morecambe Times" writes:—"Somebody said that it was evidence of senile decay that Conan Doyle had turned Spiritualist, and it will be of interest to those who heard the alert brained novelist in Morecambe recently to learn that on his 61st birthday Sir Arthur said: 'I never felt better in my life than I do at present, but, within reason, I do not desire too many more birthday anniversaries. In saying this I do not mean that life is not happy with me now. It is happier. The older one grows, in my experience, the more contented one becomes. The brain is better and one is able to concentrate more. One cuts out a good deal that used to amuse, and finds interest in tender things.'"

The Rev. Charles L. Tweedale has written to the Archbishop of Canterbury urging that the discussion on Spiritualism at the forthcoming Lambeth Conference in July should be in charge of men who have a practical knowledge of the subject, and who have made a thorough and unbiassed investigation of it.

Christchurch, New Zealand, records good successes in the Direct Voice by Mrs. Eva Pithie. A psychic student writes of her in "The Message of Life" (New Zealand):—"Not only have we listened to verbal instruction in science, philosophy, and ethics, listened to the voices of people long since passed away, for as long as two hours on end, but we have felt, too, the materialised touch of a vanished hand at nearly every sitting. . . . At intervals we have heard the voices, and conversed on strictly intimate family affairs with parents, brothers, or sisters."

"Extra-Mundane Communication" is the title of an able article by Mrs. de Crespigny in "The Englishwoman" for May. She writes:—"Through the Direct Voice I have had proofs without number of the genuineness of the communicators, and shall never cease to regard it as an inestimable privilege that so great a marvel in physical law should come within the radius of my own personal experience. I have seen lives revolutionised and comfort unspeakable result from this convincing experience in the séance-room, and a firm rock revealed to those seeking foundation for the faith that is in them. If it be of the devil, as some assert, then indeed is he a house divided against itself!"

Mrs. de Crespigny adds, "I have heard long conversations sustained, as though spoken through the telephone; on one occasion, four were kept up at the same time by different communicators; seven languages have been spoken and responded to in my hearing; many names given, and received as correct by the recipients; events referred to and observations made proving that those beyond the veil still take intelligent interest in our lives, see what we are doing, and, to a certain extent, what we are thinking, and help us by impression or suggestion whenever opportunity arises. I have had reference made to the conversation of friends who may have been visiting me, and to my actions and aspirations, showing how near those who have passed over are to us, still surrounding us with the love and care they would have lavished upon us in this life."

Mr. A. Weismann, whose pianoforte playing has delighted so many people at L.S.A. gatherings, informs us that he has decided to devote himself entirely to the profession of music, and will give some of his time to teaching and accompanying.

Mr. William Archer, lecturing recently at the Royal Institution on "Dreams," controverted some prevalent theories and presented conclusions derived from his own experiences. The "Morning Post," in its report, says: "Mr. Archer is a competent dreamer, who takes notes, and, despite such lapses as murdering an Emperor and stealing chess-men, he has an active moral consciousness that persists in sleep. On the whole, his testimony was opposed to the idea that morality is in abeyance in dream-land. As to the common notion that dreams are instantaneous, the lecturer said they might be rapid, but so were waking thoughts. He believed there was no dreamless sleep, that dreams were going on all the time, but only scraps of them were remembered."

Mr. Archer gave instances, which, he said, invalidated the theory that dreams were always the fulfilment of a wish, though he admitted that there were some dreams of realised wishes. It was wrong also to say that dreams were only based on recent waking impressions, or that they were caused by sensory stimulus, such as physical disorder, or the banging of a door. His explanation was that the mind was a heaving ocean of words and ideas, and whatever chanced to float to the surface in sleep started the dream, which found further material in other driftwood, and, no doubt, in sensory stimuli.

The unconscious dramatisation (said Mr. Archer) was the real mystery, and it was stranger that one part of the mind was sitting like a spectator in the stalls, with no idea of the surprises that were being prepared. A science of dreams ought to exist, but we were only on the threshold of the study.

A lady correspondent writes to us suggesting that *LIGHT* should be put into Braille for the benefit of the blind. We believe that the suggestion has been previously raised, and those who are interested in giving "Light" to the blind might consider the matter. At present it is beyond our power to do anything.

THE MEDIUMSHIP OF MRS. HARRIS.

BY JAMES COATES.

It seems a long way to look back to the adverse report in *LIGHT* (May 1st, page 143) on Mrs. Harris and her mediumship—for both are included—above the signatures of the President and several members of the Norwegian Society for Psychical Research. Concerning Mrs. Harris, who is severely criticised, I would say little. As I have already stated in a recent work, "Because of Mrs. Harris's inherent idiosyncrasies, impulses—brusque at one moment, generosity itself at another—she is a difficult person to understand. However, from a scientific point of view, that does not matter."

Mrs. Harris is a medium, subject therefore to two things—impressionability and impulsiveness. She does not really understand herself, and is certainly not understood by others whose knowledge of the lady is brief.

To the above I might add another consideration—that as a medium whose unfortunate role it has been to give her services to promiscuous séances she is under a constant limelight, in which everything that occurs in her presence is open either to suspicion or to non-informed criticism.

In the adverse report to *LIGHT* these features are conspicuous. The animus in the report takes away from its value, and indicates a disposition which is undesirable in purely scientific (psychical) research. That the fact of the voices coming through the trumpet should be deemed objectionable, in the presence of a trumpet medium, indicates a singularly unfortunate attitude, and suggests that these experts were neither familiar with voice phenomena, nor wanted to be.

The stripping and tying down of the medium, while indicating a foolish willingness on her part to submit to their farcical and futile conditions, exposes at once their inability to understand mediumship and the reasonably harmonious and courteous conditions required to obtain good results.

Mrs. Coates and I had in Glenbeg House, Rothesay, five sittings with Mrs. Harris, who came to us a stranger, accompanied and introduced to us by the then President of the Belfast Association of Spiritualists. Three circles were formed of good, shrewd and suitable persons, capable of sifting statements. The "voices" were excellent and the evidences obtained through them were distinctly of a most satisfactory nature.

These three sittings were subsequently followed by two more. These gave matter of evidential value. So much so that on Mrs. Harris's departure Mrs. Coates presented her with a ring, of which the stone had been used as a crystal.

I had several sittings with Mrs. Harris, at the W. T. Stead Bureau, and on the premises of the Delphic Club, Regent-street. These sittings were good evidentially in many instances, and left much to be desired in others. The reason for this was doubtless that the circles were of a promiscuous nature, composed mainly of persons who were strangers to one another, and the majority of whom had either no knowledge of Spiritualism or were possessed of differing ideas of the nature of the phenomena. There was a lack of purpose, which is so useful and always present in circles where each member is familiar with the others and possesses a fair knowledge of Spiritualism. Whether the medium knows them is a matter of no importance, comparatively. Yet frequent and regular sitting with the same people has always been conducive to the best and most evidential results.

On July 6th, 1919, Mrs. Harris, who had been wired for, gave a sitting under the auspices of the resuscitated Psychological Society in Baker-street, London, W. Among those present were Dr. Abraham Wallace, Major Spencer, of Newburn-on-Sea, Mr. Fred Barlow, of Birmingham, Colonel Johnson, Mr. Gambier Bolton, Miss Scatterd and myself. This was a distinctly good séance. No one could say the circle was composed of credulous persons.

Given good conditions—which were apparently absent in the séances to which the report referred—the phenomena will present their own best evidence. Without these conditions the best mediumship will prove faulty and undesirable.

"MARCH without the people," said a French deputy, "and you march into night; their instincts are a finger-pointing of Providence, always turned towards real benefit." —EMERSON.

LECTURES BY MR. HEWAT MCKENZIE.—Last week an interesting series of short lectures dealing with "Difficulties of Psychic Science" was given at the British College of Psychic Science by the Principal, Mr. J. Hewat McKenzie. Mr. McKenzie's simple yet comprehensive method of dealing with these difficulties from his wide experience was much appreciated by the audiences which gathered each evening. Mr. W. R. Sutton, of Sheffield, who was to have given clairvoyance, was prevented from being present by an attack of illness, and Mr. and Mrs. McKenzie wish publicly to thank the clairvoyants who at once agreed to step into the breach, and who gave the greatest satisfaction.

THE CANONISATION OF JOAN OF ARC.

BY E. WILMSHURST.

On Sunday, May 16th, 1920, Christendom was certified by the Church of Rome that the psychic and spiritualistic gifts and powers of the wondrous peasant maid were divine—after burning her as a witch in May, 1431, in the Place-de-la-Pucelle, at Rouen.

Thus does the whirligig of time reverse the verdict which one generation of Papal "infallibles" passed on her; and which the present generation (also infallible) now repudiates, declaring that her judicial murder was an atrocious crime.

And now, again, on all sides, we hear of strange psychic phenomena vouched for by scientists and professors of the highest class, and even by a few of the more open-minded clergy, which can no longer, as before, be sneered at by sceptics, or assigned by our twentieth-century Sadducees to the devil, as by their Jewish predecessors in A.D. 33.

Sunday after Sunday, our clergy and ministers read from the Bible and preach about the wonderful outpouring of spiritual gifts and powers which accompanied the beginning of Christianity—materialisations (as of Moses and Elias on the mount); levitations (as of Philip to Azotus in Phœnicia); psychic healing (even by touch of the clothing); speaking in unknown tongues by mediums quite ignorant of what they spoke, and interpretations of their trance deliverances by others; spirit-writings, clairvoyance (or "discerning" of spirits), and clairaudience, by both men and women—proving the reality of prophecy and the possibility of spirit intercourse. But do our clerical teachers believe in what they continuously declare and preach about?

Again, day by day, both in the morning and the evening prayers of the Church of England, they read about "prophets which have been since the world began"—an evidence that heaven has ever provided men and means for intercourse with the unseen.

But priests never cordially liked prophets, as nearer Divine access than themselves. And now, five centuries after the burning of Joan of Arc, in a world cataclysm which is known by many students of prophecy, astrology, and astronomy, to be "the beginning of the end" of a materialistic and worn-out phase of Christianity—split up into three discordant churches, Roman, Greek and Anglican; each further divided into innumerable and conflicting sects—we find that the modern Pharisees, Sadducees, and Cæsareans are, as before, unbelievers in the possibility that the spiritual outpouring which heralded in early Christianity can be repeated in 1920, and asserting that all such phenomena are not only unlawful, but "of the devil," and not to be even investigated, tested, or meddled with—in flat contradiction to St. John's command to "try the spirits," and St. Paul's injunction to "desire spiritual gifts," in which he includes "speaking with tongues," and seeing or "discerning" of spirits.

But in the last days, declared the prophet Daniel, "knowledge shall be increased," and the laity are more free from prejudice, preconceived ideas, and hidebound orthodoxy than many of their religious teachers, and are not to be fooled by the assertion that psychic gifts and phenomena are all from the devil, though now, as ever, the *diaboli* may sow tares among the Divine crops of wheat.

The editor of this journal, in his leading article, treating of a book lately written by a well-known clergyman who had realised the power and immanence of the unseen "cloud of witnesses" who, St. Paul states, compass us about, writes as follows:—"We know that he will appreciate with us the infinite humour of Life in ordaining that, after preaching for centuries the presence around us of a world of spirits, the clergy shall awaken, one by one, to the earth-shaking discovery that all that time they have been telling the truth."

Magna est Veritas, et prevalebit!

"TEMPLES OF LABOUR."

At the Fraternity of St. Bride, 81, Lansdowne-road, W., a group of artist-craftsmen are giving their services to teach handicrafts to neighbours—or to others who may be interested—so that they may learn to make beautiful and inexpensive articles for daily wear and for use in their own homes. Among the signatories to a preliminary announcement are Maud MacCarthy, Horace Wooller, John Foulds, W. S. Murray, W. G. Raffé, Frederick Bligh Bond, and C. W. Thurston. The artists are appealing for funds to enable them to hold the premises until the club becomes self-supporting. Any surplus will go towards new clubs. Their work is being offered in the spirit of a ministry. They believe that such a ministry, carried on throughout the country, would be "the redemption of labour," and are asking their fellow-artists to help to raise The Temple of Labour in this simple way, in homes, studios and workshops. The work is based upon the mystical ideal, never far from a true craftsman, that in faithful work will be the salvation of the workers. "Labor omnia vincit."

True mysticism is truly practical! At this guild you may weave your own winter dresses of exquisite vegetable-dyed wools, at very little cost. Among the subjects to be taught are carpentering; making of looms and spindles; spinning; weaving (dress materials and rugs); vegetable-dyeing; block printing for cretonnes, and pottery.

The detailed scheme for the raising of the Temple of Labour was given from beyond the Veil some years ago.

THE ETHER AS THE INSTRUMENT OF SPIRIT.

By "LIEUTENANT COLONEL,"

It is usual in discussions on the continuance of life to use the terms Ether, Etheric, and Ethereal, to express the form or supposed material of the spirit body after physical death, but the nature of this Ether, or the reason why it is assumed to be so, does not appear to have received much consideration.

In scientific, and more especially, materialistic circles, Ether is considered to be the basic material which fills all space, in which eddies are formed known as electrons, these latter collecting in groups of orbits to form atoms. Hence Ether is of necessity non-atomic.

It is generally expressed as a jelly-like substance, of uniform consistency, and consequent to its non-atomic nature, without interstices.

It must, therefore, be non-fluid and non-elastic.

To the materialist, Ether is an ultimate, the basis on which all existence is formed.

But the Spiritualist cannot recognise this limitation since it reduces creation to a finite proposition, in this direction at any rate, and he can only accept the infinite in every direction.

The idea of existence is a comparative condition, depending on the alternative of a condition of non-existence. Material existence also implies dimensions and bulk, and is invariably subject to the influence of gravity.

But the Ether has no dimensions, for it is infinite; nor can it be contained, for there is nothing else to contain it; and it has no bulk, for bulk again implies comparison; and, as it is uniform, it cannot even be compared by degrees in its own composition.

Finally, it does not comply with the condition of material existence, for as it occupies all space, it is the lowest reducible condition, and there can be nothing less to call non-existence.

Hence, it is logical to infer that it does not physically exist except when in motion, for in the latter condition it complies with the necessities of existence, i.e., comparison, dimension and bulk.

This is not the paradox it appears, if a spiritual world is admitted, for this similarly has no physical existence or material contact with what is called the "earth plane," under normal conditions.

Of course, from a materialist's point of view the position is untenable, one of their axioms being that everything that is has always existed, and another, that something cannot be formed out of nothing.

But the Spiritualist does not recognise "nothing"; where the material world ends, the spiritual world begins, and that has no limit in any direction.

It is the modern acceptance that electrons are movements in the Ether, and movement in any material medium, however attenuated, implies friction and resistance. They are supposed to take the form of a whorl or eddy, and atoms are the spaces occupied by a variable number of electrons, revolving in common or concentric orbits, while all so-called matter is composed of atoms, either as collections of similar atoms, or collections of molecules, these being groups of atoms, not necessarily similar.

But this movement within the atom would meet with resistance from a material Ether, with a consequent reduction of movement.

Also movement in this material would postulate elasticity of the material, and it is inconceivable that a material could be elastic which is basically uniform, that is non-atomic and without interstices.

It is recognised that this theory contravenes the theory of the vibration or wave-motion of light, as such action is not in itself material, but only a condition of the material, and, therefore, could not exist in the immaterial.

But the vibratory theory of light was already open to the paradox of inter-movement in an inelastic material, and more lately to the puzzling result from the tests of the Einstein theory, that light was subject to the influence of gravitation, i.e., the condition of a material, the wave motion in Ether, was subject to this influence, while the material itself, the Ether, was not subject to this influence.

If we assume the previous theory of light as correct, as many physicists are now inclined to do, the difficulties disappear. An actual material projection, a stream of electrons, would meet with no resistance in a (physically) non-existent medium, and would only produce heat or other effect on meeting other material.

It would also conform to the Einstein test, in that being material it is naturally subject to the influence of gravity.

Thus the materialist, who will not accept the actuality of anything physically non-existent, is driven to assume the existence of something which does not conform to his dearly-cherished laws of matter, and which by its nature and position, is beyond the possibility of confirmation.

But the Spiritualist already accepts actualities which are beyond the physical plane; it is but removing his idea of Ether from the physical, and assuming it to be that from which thought creates matter,

This theory solves another difficulty, in that it has been assumed, and stated in what are claimed to be revelations from a higher sphere, that spirits possess etheric bodies which are similar to our physical bodies, as being the medium through which the spirit functions.

But it is evident that, however diffuse and imperceptible this Ether might be, if it is in the material plane, it still remains material, and, therefore, amenable to material influences.

Remove it to the spiritual plane, and it can be conceived as the substance, so to speak, of the spiritual body.

This does not imply that Ether is in any way synonymous with spirit, the immaterial is not of necessity spirit, although on the spiritual plane, and spirit probably transcends Ether to a far greater degree than Ether transcends matter.

It should not be assumed from this argument that Ether is claimed to be the only "material" at the disposal of spirit power, or that it is the "material" of the spirit body, only the possibility that it may be the latter. But it would appear to be the only material from which the physical plane is constructed.

It can be conceived as the boundary of the material, the impenetrable veil which it is impossible for the incarnate to pass.

For the incarnate can only perceive motion, that is to say the electron in its material condition, but not the immaterial Ether, nor can it demobilize the electron and ascend to the plane of pure Ether, for such action would constitute not only physical death, but physical annihilation.

But the discarnate may be able, under certain conditions and temporarily, to materialise Ether to an electronic, or even an atomic degree, thus descending to the material plane to give objective evidence.

THE LATEST PURGATORIO.

By THE REV. C. DRAYTON THOMAS.

In "Gone West" Mr. Ward sketched an Inferno. His new book, "A Subaltern in Spirit Land,"* is a sequel purporting to depict life in lower astral conditions, whither gravitate such as are qualified for nothing better. This place or condition, intermediate between earth and the spirit realms proper, is described with much detail. In this Purgatorio the better, inspired and aided from above, seek to persuade the more degraded to take an upward path. Old habits die hard and we see selfishness and ignorance still working out bitter results as they did on earth. The book is not cheerful reading; for the life described is limited to the lower reaches of the next state, being no more representative of the true home of the spirit than are prisons, sweating-dens and asylums samples of our daily environment here.

Mr. Ward and his communicators may be able later to produce a Paradiso, but if so it should certainly be reinforced by an array of evidences sufficient to satisfy discriminating readers that it gives more than the author's dream imagination. A defect of this book is the chapter entitled "I prove my friends by means of another medium"; for this supposed proof is altogether inadequate and only invites derision from the experienced psychic researcher. This is unfortunate. With his own extraordinary gifts and the co-operation of his communicators Mr. Ward should be able to accomplish something really evidential, a permanent contribution to the accumulating proof destined finally to convince all inquirers.

As it stands the book gives the impression of great inequality, portions harmonising with what we learn from other sources mingled with sections strongly discoloured by the author's mind. Students will hesitate to accept it as a whole; yet, read with discrimination, there is much even in the unconvincing portions which is usefully suggestive. It is to be regretted that the chapters on fairyland, with such incidents as "the battle between oak and ash," were not reserved for another book with some such title as "Romances of the Dream Realm"; their presence here seriously weakens the book.

Mr. Ward believes that he not only employs his spiritual and astral powers to investigate during sleep, but that he has the ability to recollect on awaking much of what he sees and hears during these nocturnal voyages. It is greatly to be desired that readers of LIGHT who consider they have this power should communicate with the Editor so that numbers of these experiences may be studied and compared for the common good.

"THE PENNY PICTORIAL."—Can any kind reader supply us with copies of this magazine for March 27th and April 3rd, containing the first and second articles of the "Life After Death" series which it is proposed to reprint in book form? The two numbers are out of print. We can exchange two later numbers for them.

* "A Subaltern in Spirit Land," a sequel to "Gone West," by J. S. M. WARD, B.A., F.R.Econ.S., F.R.S.S., late scholar and prizeman of Trinity Hall, Cambridge. (Wm. Rider and Son, Ltd., 6/- net.)

"THE GATEWAY OF DEATH."

BY EDITH LEANING.

The account in *LIGHT* (page 184) under this heading, while losing much of its beauty by condensation into cold print, has several points in it of considerable interest. This arises less from anything unique in it than from the way in which it reinforces, by a natural and spontaneous example, some of the conclusions reached by experimental methods. The textbook of our psychic physiology has yet to be written, but when it comes to be done it will be found that an overwhelming mass of the data concerned will centre about death-bed phenomena.

The ordinary man or woman, who has never produced any psychic effect on anyone (consciously, that is), or been the recipient of such an effect in this life, and who never makes known his existence from the next has, nevertheless, over and over again, been found capable of surprising activities when at the point of death. A line, or curve representing the display of abnormal force in a life, taken as a continuous existence on both sides, would be found very often to reach its highest point at the death period; the passing, as it is very properly called, through the gateway of Death. In the majority of cases, however, it is the living who have recorded the results they observed: the man who is startled by his friend coming shouting into his bedroom with the news that he died that afternoon, the summer morning breakfast party in the chateau disturbed by the sudden banging of the open casement, or the old servant who arrives from ten miles off, with her mourning all ready on her arm, in obedience to the imperious dying wish conveyed by no human messenger, and so on; but in a much fewer number of cases we have the agent's own account, as in the present instance, of the experience from the interior point of view.

It is to a single item of this experience that I wish to draw attention. The subject described herself as feeling "very luminous, like an electric light." That the body into which the life-force is withdrawn at death is luminous, is well-known; the name given it by the Theosophists of "astral," signifies as much; and it is, in form, an exact replica (as regards limbs and sense-organs), of the physical body. But it is not so well known that the use of that body is temporary, and that there is evidence of our bearing another form than the human in the world next but one to this. The expression "like an electric light" at once suggested to me that it was this super-body in which the subject was clothed, and made her feel like an electric globe. Compare the Welsh sensitive's description in "Spirit Psychometry": "I feel . . . as if I were a ball of warm air or wind . . . I have no body at all! Oh, it is heavenly." Turvey also relates in his "Beginnings of Seership," (page 226), that on one occasion, what he calls his "travelling mental body" was visible to a sitter as a crystal ball, leaving the physical one; the Swedenborgian, James Johnston, speaks of "his sphere" as being present among the angels; finally—not to adduce too many examples—we have Dr. Baraduc categorically describing, and photographing, under proper conditions, this same sphere, the "boule d'azur," showing the silver cord connecting it with the body of the sensitive, who, being asked "What are you?" replied: "A globe of light in a black box." ("Vitalité Humaine," page 268) "Une boule de lumière"—"like an electric light." Perhaps Browning, the victim of too much symbolic interpretation, may have been more literally near the truth than he supposed, when he used the famous simile:—

"On the earth the broken arcs, in the heaven a perfect round."

It was well said, in a leader in *LIGHT*, some time ago, in words that linger and echo in the mind: "We must seek the soul in labyrinths of light." Baraduc also, speaking of psychecstasis and the rarification of the invisible bodies by prayer, says ("Human Soul," page 63), "Man, by his spiritual light, projects the pearls of his prayer towards the infinite God. The divine spirit of man . . . tends to rise in spiritual particles towards the centre of all spirituality: his light goes to the Light, and his spirit to the Spirit."

A SACRED EXPERIENCE.—The Rev. W. Fullerton writes thus concerning the passing into the Beyond of a missionary on the Congo, connected with the Baptist Missionary Society: "Yvonne's father died at Yakusu at 10.45. At 10.45 Yvonne's mother at Upoto, three hundred miles down river, who had heard the previous day that he was better, knelt beside her bed praying that God would make him well. As she knelt her husband came and knelt beside her and said, 'God has permitted me to come and say Good-bye to you. Be brave for Yvonne's sake. It will not be long.' Yvonne's mother told me this herself, and when I asked if she actually saw her husband, she went further, and, though it is almost too sacred to tell, she said that she not only heard and saw, but that he embraced her and that she kissed him! Moreover, in the morning her Congo boy came to her crying, and said, 'Oh, mama, Kambala is dead. He came and told me last night.'"—"The Call of the Beyond," by L. V. H. WITLEY.

SIDELIGHTS.

We are now living in days when the spade is more profitable than the pen, and the sooner the followers of the old order wake up to that fact the better.

In discussing the question of Spiritualism it is desirable to observe that it does not turn upon (1) the question whether any particular medium is or is not a person of irrefragable life; (2) any opinions uttered by the Rev. Dr. Brown, Professor Jones, or the medium Robinson; (3) whether Spiritualism seems either to support or to negative certain theological teachings. The real question is whether man survives death. Having solved it, all the remaining questions must be worked out by each individual for himself.

Changes—some of them revolutionary—are coming upon us in Spiritualism as elsewhere. It is almost as foolish to try and force the pace as to attempt to resist the changes. As Goethe put it, "In every violent overthrow as much is destroyed as is gained."

In the advance of the spiritual movement, the orator should go first, the writer next, and the social worker third. But they are all absolutely necessary—Platform, Press, and Social leadership, and should work in co-operation—friendly rivals perhaps, but none the less friends.

To call upon the leaders of the movement to answer every foolish public attack upon it is as though the junior masters of a great school were continually running to the headmaster for assistance in dealing with the lower forms placed in their charge.

THE USES OF PALMISTRY.

Mrs. St. Hill delivered a most interesting lecture on Palmistry at the Lyceum Club, Piccadilly, on the evening of the 10th, before a very large audience. Mr. Villiers, the well-known war correspondent, presided.

The lecturer began by saying that she founded the Chirological Society about thirty years ago for the scientific study of the hand. No one knew the age of palmistry as an art, but it was dealt with in one of the earliest manuscripts discovered in Egypt. It was studied by the Jews, Greeks and Romans. As to the cause of the lines on the hands, she had discovered that they were really a map of the brain, and that when the brain ceased to act, either through old age or accident, the lines disappeared. The lecturer illustrated this fact by showing lantern pictures of hands taken in the hospitals where the lines disappeared after an accident to the brain, and when the patient recovered the lines returned. Also she showed pictures of the hands of imbeciles, showing no lines, although the hands were more often folded than not. She further showed the hands of many celebrities and pointed out the meaning of the lines on them. As to the uses of palmistry, it was a valuable guide to parents as to the ability of their children and the careers in which they would be likely to make a success. The danger to one's health (often hidden) could be judged from it, and criminal tendencies could easily be detected and thus counteracted. The future, however, could not be definitely foreseen, but only tendencies in the life. At the close of her lecture Mrs. St. Hill answered questions from the audience. The chairman gave an interesting account of some predictions made to him by Mrs. St. Hill before he went to South Africa, a war correspondent, which had come true in every detail.

B. M. O.

MISS ANNA CHAPIN.—We have received and acknowledge, with many thanks, on behalf of Miss Chapin the following donations: Mr. Robert Salvesen, £1 1s.; Mr. A. J. Ellis, £1. Nemo, £2; Mrs. Gibson, £1.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: H. Pemberton, £2; Robt. Salvesen, £1 1s.; A. Ellis, £1; Mrs. Green, £1; W. K., £1.

WHEREVER a soul in advance of his generation sees visions or hears voices he is denounced as a necromancer, a heretic, an idolater. But . . . God chooses His messengers without consulting Church, Pope or priest, and what a blessing it is that we shall be judged by His laws and not by theirs.—"The Two Worlds" (article on St. Joan of Arc).

And now, perhaps, the memory of their hate
Has passed from them, and they are friends again,
Laughing at all the trouble of this state
Where men and women work each other pain.
And in the wind that runs along the glen,
Beating at cottage doors, they may go by,
Exulting now, and helping sorrowing men
To do some little good before they die.
For from these ploughed-up souls the spirit brings
Harvest at last, and sweet from bitter things.

—JOHN MASEFIELD.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mr. Ernest Hunt. 27th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembroke Place, W.2.—11 and 6.30, Mr. G. Woodward Saunders. Wednesday, 23rd, at 7.30, Mrs. Annie Brittain. Friday, June 25th, at 7.30 p.m., Mr. Ernest Hunt.

Walthamstow.—342, Hoe-street.—7, Mrs. Harvey, address and clairvoyance.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Julie Scholey.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Symons. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—11, Mr. Kirby; 6.30, Mr. Ella.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. T. W. Ella; 6.30, Mrs. Beaumont-Sigall. 27th, 11, Mr. W. A. Codd; 6.30, Mr. A. Vout Peters.

Peckham.—Lausanne Hall, Lausanne-road.—11.30 and 7, Mrs. M. Jones, of Wolverhampton. Thursday, 8.15, Mrs. Podmore.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, 24th, 8, Mrs. Harvey, of Southampton. Sunday, 27th, 7, Mr. H. Boddington and public circle; 3, Lyceum.

London Central Spiritualist Society (The Spiritualists' Rendezvous), Farnival Hall, Farnival Street, Holborn, E.C.—18th, 7 to 9, Mrs. Neville. 25th, Mrs. Florence Sutton. July 2nd, Mrs. Louie Harvey (Psychometry.)

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Miss Wellbelove and Mr. Humphries; 3, Lyceum; 6.30, Mrs. E. A. Cannock. Wednesday, 23rd, 7.30, Mrs. Mary Clempson. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, Whist Drive. Sunday, Annual Flower Services: 11, Mr. A. W. Jones; 3, Lyceum; 7, Mr. A. Punter, address and clairvoyance. Wednesday, Mr. and Mrs. E. J. Pulham, address and clairvoyance. 27th, Hospital Sunday, Special Collections.

Brighton.—Athenæum Hall.—Dr. James Coates: 11.15, address; 7, his lantern lecture, "Marvels of Spirit Photography"; 3, Lyceum. Wednesday, 8, Mr. H. J. Everett, Pres. B. S. Ch.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Monday, 7.15, Tuesday, 3, Mrs. Gladys Davies, of Johannesburg and the Spiritualist Union of South Africa. (See advt.)

BIRTHDAYS.—Arrangements are in progress for the first anniversary of the London Central (Spiritualists' Rendezvous) on Friday, July 16th, and the International Home Circle Federation on Tuesday, July 20th.

Mrs. Gladys Davies, from South Africa, is on holiday in Brighton for a month. Last week there Professor Coates delivered a series of lectures, at the close of which Mrs. Davies gave successful clairvoyant descriptions. She held several sances at the house of Mr. and Mrs. Hulme.

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Camberwell, People's Church, Windsor Road, Denmark Hill	11-0	6-30
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*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
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Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembroke Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour Street, W.1.		6-30
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NOTES BY THE WAY.

We give elsewhere an account of the Rev. G. Vale Owen's visit to London, which was attended by such remarkable scenes. The climax was reached at the meeting held at the Rectory after the evening sermon. Some of those who were there were conscious of the presence of a great power. There was a deep feeling that the gathering was an historic event, destined to live in the annals of the time. For if the future life of humanity is not to be swayed by spiritual forces—by Religion, in fact—then the outlook is dark indeed. We are not at all dismayed by the strange, improbable and uncouth shapes which the revival of the religious instinct may occasionally take, whether in the Spiritualistic movement or elsewhere. The recoil from a Materialism which expressed itself in so many hideous forms was bound to be a terrific one, resulting in many incongruities and emotional excesses. We must not be distracted by details, but keep our gaze firmly fixed on the fundamental issue. Humanity has to be brought back with many a wrench from the road that would have led down to despair and final destruction. But the Eternal Purpose always enfolds it. We are called—and we say it with all humility—to be its labourers and helpers. It is one of the lessons of life all through that not only are we to look for Divine help; we are also to render our own service.

Mr. Vale Owen's two sermons were characteristic of the man. They were simple, natural, practical and helpful. He made no attempt at great flights of eloquence. There was nothing grandiose about his message. We were struck by the passage in the morning sermon when he remarked that the Pharisees thought they were judging the Man of Nazareth—to them a mere wandering preacher—whereas he was really judging them. Again, when he said that angels did not stand cap in hand on our doorsteps waiting for recognition; that they were our comrades not our bond-slaves, the truth of the statement was apparent to all who knew anything of the real meaning of spirit ministry, which is only in an elementary form when it is concerned with the reunion of those temporarily parted by death. And how valuable and timely was the admonition, "Let us have done with the fear of death. There is nothing to be afraid of." That in itself was an arresting message—one of those truths of which the world has so long stood in need.

Glancing over the leading article in LIGHT of May 16th, 1914, we found some passages that bear rather

significantly on the events of to-day. We then referred to the fact that it is the painful function of the modern journalist to be not merely abreast of the times but a little ahead of them, a troublesome process because amongst mediocre minds there is a tendency to resent innovations and to attack innovators as evil-disposed persons who vex the peace and complacency of their fellows. And we wrote:—

Nevertheless the advantages of being first in the field have been demonstrated many times in journalism, as elsewhere, and it is the ideal of our Napoleons of the Press to look ahead and prepare for future developments in public thought.

At the time we had in mind one particular "Napoleon," and one particular subject—our own—and are justified of the thought. We wrote, too:—

To retain its power the Press must keep abreast of the intelligence of its readers and pay more than a passing regard to their intellectual needs; and the waning power of the Churches has made it necessary that the journalist whose function it is to instruct his readers shall be in some sort the priest as well as the teacher.

Many of the papers are still crammed with records of crime, sensationalism, and other matter tawdry and fustian, to an extent that must disconcert all but the most stubborn optimist. But even the pessimist must to-day admit that another element is creeping in. It is like a golden thread woven into a fabric of crude and discordant colours. It is more than ever to-day a question of the difference between alert minds catering for the general intelligence and sensible of the necessity of being in close touch with every change in public thought and those minds which, committed to some body of crystallised doctrine, are forced to defend it by every kind of sophistry. The progressives will win for they have all the forces of the universe behind them. We have already witnessed a great shifting of the balances, and those who stand for the old order, with all its crass stupidities and squalors, will inevitably be left behind, to lag along painfully in the rear.

THE TWILIGHT AND THE DAWN.

Victor Hugo wrote towards the close of his life:—

"I feel immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous as the bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds to come. It is marvellous, yet simple. It is a fairy tale, yet a fact. For half a century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work. But another day will begin next morning. Life closes in the twilight: it opens with the dawn."

"THERE are hosts of human sheep who must follow a leader since they dare not trust their own heads on anything."—G. DE A.

THE AMERICAN ARMIES IN THE GREAT WAR.—I like to think that in their hour of triumph, unseen but potent, there stood beside them the spirits of those who originally rescued America from the political tyrannies of the Old World and dedicated and kept her free and just.—President Wilson's letter to the Hon. Newton D. Baker at the Dedication of the Arlington Amphitheatre.

REV. G. VALE OWEN IN LONDON.

REMARKABLE SERVICES AT ST. PAUL'S, COVENT GARDEN.

"A never-to-be-forgotten occasion" was the apt description of one who was present at the wonderful meetings to hear the Rev. G. Vale Owen speak at St. Paul's, Covent Garden, on Tuesday, June 15th. Such sights, in such a connection, have never been seen before. It is no exaggeration to say that the church was stormed by people seeking to gain admission, and before the services commenced the doors had to be closed, hundreds being turned away.

The first meeting was in the dinner hour, from 1.20 to 1.50, and the second in the evening at 7 p.m. Mr. Vale Owen's remarks were quiet and devotional in tone, and if any had come expecting to hear anything sensational they must have been disappointed. In conversation with our representative afterwards Mr. Vale Owen said he was impressed by the comprehensive character of the congregations, ranging from noblemen and ladies, as well as clergymen, to market employees from Covent Garden.

MORNING ADDRESS.

Speaking from the text, Luke xix., 28, which deals with our Lord's journey to Jerusalem, Mr. Vale Owen drew an instructive parallel between the nature of the journey and the life of Jesus Himself, showing that in some aspects the one was a sort of epitome of the other.

The work of the Lord had been to spiritualise the dry bones of Jewish theology—which was the "established church" of those days—to turn its organisation into an organism alive with the life of God, and they refused it. There sat the high-browed rabbis judging, as they thought, a wandering preacher—the man of Nazareth, who had gathered around him a "rabble," some of whom were accounted to be "demoniacs," idle people, and "lunatics" of every kind. They thought they were judging this man. They were doing nothing of the kind. He was judging them all the time. Forty years afterwards they were scattered to the winds, because he had judged them aright. There was now a great spiritual movement, which was rushing all over the world, and the preacher asked his hearers to consider how they were meeting it, and whether they were judging it aright.

As Mr. Vale Owen left the church at mid-day, the crowd of people outside closed round him, and begged him to say something. In response, he said: "I would like to say a few words. There is no doubt that a service of this kind so largely attended does show one thing, and that is the enormous interest that the great spiritual movement, which is passing over the world at the present time, has for the thinking part of the populace. It does show that the ordinary religion with which you and I have been saturated from our childhood does not satisfy. May God bless you all."

THE EVENING SERMON.

Mr. Vale Owen dealt with St. John's vision at Patmos, and said that this was a real experience: it was something St. John had actually witnessed, and no mere rhapsody. People who considered it such were "taking away from the Truth," and would be judged accordingly, as St. John himself had warned them. At the time of the vision St. John was "in spirit" (not "in the Spirit," as the Authorised Version has it). He was "in spirit" as distinguished from being "in flesh": in other words he was in trance. He was in the spiritual world to which everyone of us goes during sleep. Whilst there, our Lord told him that He had the keys of Death and of Hades, meaning that He could come from one world to the other at will. In reality, however, physical and spiritual life was one continuous process. Christ said on one occasion: "The time cometh and now is, when the dead shall hear the voice of the Son of Man," signifying that at that time, even whilst He was speaking, discarnate spirits formed part of His audience; and when officiating in his own little church, far away in the North, he, the preacher, liked to think that he was addressing an invisible, as well as a visible, congregation. For how comforting it must be to a person like Dives, for example, to be told: "Come unto Me all ye that travail and are heavy laden, and I will refresh you." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But, although Christ could come from one world to the other, as He pleased, He could not and would not penetrate into the privacy of our souls. Neither would His angel-ministers do so. "Behold," He said, "I stand at the door and knock," and only to those who opened to Him would He come in and sup. Let us not be like the Laodiceans—the comfortable, lukewarm, self-satisfied people—for it was such as they who would not open to the Divine Guest.

Speaking of Christ's Resurrection, Mr. Vale Owen said that during the great forty days, our Lord probably manifested in His materialised earth-body, but that on His Ascension He was levitated from the earth and gradually dematerialised His earth-body, which became like a cloud of

vapour and finally disappeared altogether. It was against the laws of psychology—God's own laws—that anything physical could penetrate the spiritual world; hence the particles of our Lord's earth-body must have remained suspended in the atmosphere of the material world. And might there not be a further tremendous reason for this? Might it not be that in the Blessed Sacrament the consecrated elements attracted these particles, and became in very truth, and literally, the body and blood of the Lord?

Father J. Adderley, at the close of the evening service addressed a few remarks to the congregation from the altar steps. He said he remembered how Mr. F. W. H. Myers some twenty-five years ago, declared that they preached their sermons with a great assumption underlying them. Mr. Myers added that the aim of psychic research was to make the existence of another world no longer an assumption but a fact that everyone would recognise. The time had come, Father Adderley continued, when a large number of religious people were being left behind in this matter, partly from ignorance and partly from prejudice. He wanted to explain why they had those services at the church. It was because from what they knew of their brother, the Rev. G. Vale Owen, they were perfectly certain there was in him no fraud and no denial of Christianity. That was only to put it in a very negative way. But if they had any doubts before, they had none now. He (the speaker) was quite sure of the position when he asked Mr. Owen to preach there, and he felt it would be good for all to have an opportunity of seeing what a humble-minded and Christian gentleman he was. He had showed them what he was, and it made them wonder if there was not a new spiritual movement going on around them. If so, the Church could not afford to stand outside it. They were bound to come inside it, to learn, to discuss, and inquire. They had got beyond the time when they could leave such movements alone. It would be foolish and a great loss to them.

RECEPTION AT THE RECTORY.

MR. HENRY ENGHOLM presided at the reception held in the Rectory after the evening service. He spoke of his long and close association with the Rev. G. Vale Owen. There was always in both their minds, he said, the definite conclusion that the messages came first. It was not the man, but the messages. Such publicity as had come to Mr. Vale Owen in connection with his two wonderful services that day was the last thing he anticipated or desired, when he decided to give the scripts to the world. Angels did not come to any but the humble and the meek. They selected pure, simple good souls, without too much of the earthly wrappings. The messages were from spirits in high spheres. They had proved this time and time again, but it was impossible to convey this certitude to the world at large. It had to come from within, it could not be proved by any scientific method. Spiritual awakening came with the reading of the messages. It was for that very reason they were of such great value.

The whole story of the script was a romantic one, but, it was too long to tell them. He remembered the occasion when the Editor of the "Weekly Dispatch" asked him how much Mr. Vale Owen wanted for the right of publishing the scripts. The answer was: Nothing, they were beyond price. It was received with amazement. It was the first time such a thing had happened in Fleet Street. It showed the directors of the journal the spirit that actuated those who were dealing with them. The journal must have spent at least £11,000 in advertising the messages. It was necessary to mention that fact because some people declared that the Northcliffe Press was making a lot of money out of the publication. As soon as the first advertisement appeared, before the publication of even a single message, Mr. Vale Owen received scores of letters of abuse. But later there were many letters saying what a deep effect the messages had made on the lives of the writers. The scripts were being given to the world by the greatest organisation in the publishing world, and they were being translated into five languages. Mr. Vale Owen would continue on in his little parish, and if an opportunity came he would write more. The speaker trusted that they should get from him fresh information of the great world to which they had to go. The teachings in the scripts were being received by myriads on the Other Side, as well as on this, and were thus doing a two-fold work.

SIR A. CONAN DOYLE said one thing Mr. Engholm had omitted to speak about was his own important part in bringing about the publication of the messages. Mr. Engholm had quickly realised their importance and their sustained grandeur. With that promptness which was characteristic of him, he went to Lord Northcliffe, with the result that they all knew. He had performed a splendid service to humanity. It was a great pleasure to the speaker to have been the first to draw attention in public (in Leicester) to the fact that of all the mediums in England the greatest was a clergyman of the Church of England. Having known Mr. Vale Owen from the beginning, he revered the deep simplicity and beauty of his character.

In answer to questions, Mr. Vale Owen said that with him the writing was not mechanical. He knew the thoughts that came through his brain, and he felt almost quite normal. He would call it "interior hearing." They would get an idea of what he meant by humming over in their minds a tune without making any sound. It was through faculties

which he did not understand that the scripts had been given to him. Regarding the question how Mr. Vale Owen could distinguish whether the writing came from his own mind, the reply was that many of the passages dealt with matters of which he knew nothing, nor had they ever been in his mind as far as he knew. While the whole of the script came from the Other Side, it might perhaps be coloured by certain phases of his personality. That was all.

In reply to a query whether, as the subject of Spiritualism was to be discussed at the Church Congress, the Rev. G. Vale Owen had been asked to read a paper, the answer was in the negative.

Dr. ELLIS T. POWELL stated that he had written to the Archbishop of Canterbury protesting against any notice being taken of the utterances of such speakers on Spiritualism as the Rev. A. V. Magee. As an Anglican and a Churchman he had asked that he might be allowed to present his views on the subject, but so far without result.

To another question, Mr. Vale Owen said the only book claiming to give divine revelations that he had ever read was a single volume by Swedenborg. It was when he was sixteen years of age and he had forgotten the very title of the book.

It would be impossible here to describe fully all that occurred, suffice it for the present to say that it was an occasion charged with immense significance, the impact of which will be felt increasingly in the future.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

We have received the following letter from Mrs. Harris:—

I read the report of the Norway Psychical Society (*Light*, May 1st, 1920, p. 143), and had intended to treat it with silent contempt; but since my silence has been misinterpreted, I ask for your valuable space to say simply that the phenomena through my mediumship were, have been, and always are genuine. Your readers can accept this statement or otherwise as they please. My conscience is quite easy, and there I leave the matter.

Mrs. Harris writes as though the adverse report of the Norwegian S.P.R. were the only article concerning her which had appeared. We have published a great deal before and since from competent observers of her mediumship testifying that she has genuine psychical powers—a fact we have never doubted, although we can easily see that the peculiarities of her mediumship and of her own personality give considerable ground for misunderstanding.

It has been a difficult matter on which to adjudicate. We were confronted, first, by an order of minds to which everything that is not white is black—a simple classification which saves a great deal of trouble, but is too elementary for so complex a matter as mediumship. We had to listen to stories of fraud or apparent fraud on the part of the medium; to cases of manifestation which defy any but a psychical explanation; and finally to draw on our own mixed experiences of the medium, and see how far we could balance the various factors against each other. Our conclusions may be thus briefly set out:—

Mrs. Harris is a genuine medium, but the extent to which her phenomena (physical or mental) are sometimes supplemented by her own powers, whether consciously or unconsciously exerted, it is impossible to say.

A certain proportion of the manifestations are so mixed up and generally bemuddled by her own personality that they provide no evidence whatever of any independent spirit agency.

A smaller proportion of the phenomena do provide such evidence, and that in a very definite way.

It appears to be a fact that she gathers up a certain amount of information about the people she meets, which afterwards re-appears in the "direct voice" messages and is hailed by the uncritical observers as "wonderful tests," and by the critical ones as proof that all the manifestations are bogus ones.

A great deal of the supposed fraud of which we are told by sitters (whose experience is usually confined to one or two sittings) is not fraud at all. And here we may quote from Dr. Crawford's "Experiments in Psychical Science," for his conclusions are the outcome of long practical experience and confirm our own. After telling us that the medium's body is either directly or indirectly the focus of all the mechanical actions which result in phenomena, Dr. Crawford says:—

Not only is it the focus, but it also seems to supply a kind of duplicate of portions of her body which can be temporarily detached and projected into the space in front of her. Thus things happen in the séance room which from the very nature of the case, sometimes bear a superficial appearance of fraud, though in a properly-conducted circle it is only superficial and the true and genuine nature of the phenomena can always be discovered by a little investigation. . . . Many of the cases of fraud which have been brought forward against mediums I know to be untrue, and, further, I know (which the authors of the fraud theory do not) exactly where the

truth lies and in what way a genuine manifestation has borne the appearance of a fraudulent one. This occasional similarity of genuine and fictitious phenomena is very disconcerting to the investigator when he meets it for the first time, and has, I venture to say, put a period to much promising work in the psychic field. But the man who is not ready to go thoroughly into details and hunt out the ultimate causes of things is of no use in the séance room.

Dr. Crawford is writing primarily of the mediumship of Miss Kathleen Goligher, but his observations apply *mutatis mutandis* to mediumship at large. We commend his remarks to the attention of new investigators who will then be less disposed to set up as critics on the strength of some occasionally suspicious appearances in what they witness.

We have grown rather weary of the word "fraud." It is so seldom justified by the facts when these are subjected to careful scrutiny. On the other hand, we are becoming almost equally tired of some of the "wonderful tests" of which we are told, which, on close examination, are seen to be no "tests" at all, relating as they do to information quite easily accessible to the medium in his (or her) normal state, and indeed in some cases, as we have found, actually in his (or her) possession at the time. That does not necessarily reflect on the medium's genuineness; but if we are to have "tests" let them be real "tests" that will endure the most careful consideration and reveal no flaw.

Dr. Abraham Wallace's "test" of the reality of the voices in Mrs. Harris's mediumship was of this kind. It established their genuineness whatever may be the explanation of the voices themselves. Dr. Wallace's test was worth more than all the haphazard judgments, favourable or unfavourable, made by those with little practical experience either in physical phenomena or psychology. For the question of psychology is no small part of the problem surrounding our subject. The personal factor is very strong. We know many mediums and Spiritualists who are popular in every community, in spite of their vocation or personal beliefs. But occasionally we hear of people who complain bitterly that they have been "turned out" of some particular religious or social group because of their Spiritualism. We have had reason at times to come regretfully to the conclusion that they were the sort of people who would make themselves obnoxious in any company and be "turned out" of it whatever their views might be. That they were Spiritualists was the secondary not the main cause of the boycotting they received. These cases are happily few, but they are instructive.

One word more on the subject of Mrs. Harris's mediumship, and then we may hope to have done with the question—it has been threshed out to a sufficient degree. We have been shown a letter from Mr. (Dr.?) Julian Macrae, whose address we have, and who writes to Mrs. Harris of a séance which he attended:—

Two of our dear friends spoke distinctly in our Gaelic language. Now, Mrs. Harris, you may be a famous German scholar (you were kind enough to show me some silly correspondence on this subject); you may be a Russian and French scholar; but I know you cannot speak the beautiful language of Ossian.

We think the discussion concerning Mrs. Harris may now suitably close. We have heard all sides of the subject, and appear to have arrived at some approximation to the truth.

THE LATE JAMES H. HYSLOP.

Much remains to be written about the life and work of the distinguished authority on Psychical Research who has just passed from earth. The worth of his labours will be more justly appraised by a later generation than by any contemporary. They represent an amount of hard thinking, careful sifting of evidences, and fine critical acumen not easily to be over-estimated. We knew him mainly through his writings and by an occasional exchange of letters which revealed the man behind the books and made us sensible of the loss of one who was a true friend. We give him a reluctant farewell and a heartfelt wish for a happy harvest of his labours in the higher state to which he has passed. His frequently expressed dislike for the mystical, romantic or idealistic sides of Spiritualism never gave us any concern. We saw that such an attitude was salutary as a check on some of the extravagances of the movement, and that in this respect he was obeying the law of his nature, and so the better enabled to do good work on the practical side. We could condone also some of his outbursts against Spiritualists after observation of the nauseating stuff published in the lower-grade books and newspapers representing American Spiritualism. As a psychical researcher he has left the world richer for his having lived, and no man can desire a better epitaph.

I do not see any *a priori* impossibility about animals possessing supernatural faculties, nor about their having a sort of soul which survives.—J. ARTHUR HILL in "Man is a Spirit."

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AT MIDSUMMER.

There's a music of bells from the trampling teams,
Wild skylarks hover, the gorses blaze,
The rich ripe rose as with incense steams—
Midsummer days! midsummer days!
A soul from the honeysuckle strays,
And the nightingale as from prophat heights,
Sings to the earth of her million Mays—
Midsummer nights! O midsummer nights!

—W. E. HENLEY.

Over the downs the white clouds move like slow argosies in the blue deeps of the sky. "The wood's green heart is a nest of dreams"; and fields and hedgerows lie fragrant and leafy in the pomp and panoply of the midmost year. Seaward the waves sound their "chant royal," and discourse of the eternal mystery of form and colour in myriad shapes and ever-changing hues. And when at eventide come the "shuddering shadows" and the "mystical lights," a tranquillity falls on the mind as though at last it had entered into the great peace.

So at least it might seem to the reflective soul, escaped for a time from city walls, "far from the madding crowd." But to many of us, especially in the crowded town, summer brings a sense of incongruity. It seems at times as if life were wholly out of harmony with the serenities of Nature as she works majestically through her mighty cycles, offering to our gaze examples of effortless growth and orderly progression. The human struggle to-day is more intense than ever. There are things which "make a goblin of the sun," yet there is something half-tragic, half-humorous in the strain and fret of the human world when contrasted with the great placidities of earth and air and sky. The human spirit sees it and knows that it suffers some deprivation, that there are heights of achievement to be attained before it may yet enjoy its own high summer. It wonders that we are not the better in a large and deep sense for sun and moon and the beauties and sublimities that earth and sky so royally spread before us. In our happiest moods there is too often a lurking fear, a sense as of something that holds us back from the full enjoyment of all we behold—a "summer sadness" as Richard Le Gallienne called it. The Vision beckons, but strive as we may we cannot attain it. The Summer of the Soul has not come—Love has not yet dawned on the world, radiant and rich of peace. And so the summer of Nature, while it gives us gleams and hopes and even a sense of well-being, leaves us with a deep inarticulate feeling of having been somehow baulked. We have no adequate part in it.

Emerson looked at the matter in his own way:—

The beauty of Nature must always seem unreal and mocking until the landscape has human figures that are as good as itself. . . . Man is fallen; Nature is erect and serves as a differential thermometer detecting the presence or absence of the divine sentiment in man. By fault of our dullness and selfishness we are looking up to Nature, but when we are convalescent Nature will look up to us. We see the foaming brook with compunction; if our own life flowed with the right energy we should shame the brook. The stream of zeal sparkles with real fire, and not with the reflex rays of sun and moon.

Emerson pierced to the root of the matter—that all the beauty which the soul sees in Nature is but a reflex of the beauty in itself—if there is aught lacking within it is reproduced without.

As yet it would seem that spiritually we are but in March. There are great gales blowing or about to blow. They are working havoc in many places, sweeping before them the dead things of yester-year, tearing up by the roots and carrying away many an old tree,

many a tangle of dead branch and leafage, clearing a passage for the Spring.

But it is summertime so far as the external world is concerned, so let us be content with what of beauty we may yet garner. Before us is a vista of endless possibilities. We journey each of us to a truer Summerland as surely and ceaselessly as the solar system travels towards Arcturus. Whether midsummer brings us hours of leisure by mountain or seashore or just brief glimpses of floating cloud, green tree-tops and streets dappled with sun and shade, we will be satisfied; at least we will not complain. The summer shall be to us a foreglimpse, an earthly parable only interpreted in the light that never was on sea or land.

A PLEA FOR THE MEDIUM.

BY MRS. PHILIP CH. DE CRESPIGNY.

There is a tendency among the ranks of the more mystical followers of Spiritualism to underrate the office of the medium for physical phenomena. Some even appear to be shocked at the very suggestion of intercourse with higher planes through these means, as though it were in some way derogatory, the very encouragement of such mediums to be deplored; a scarcely veiled contempt seems to underlie all reference to them and to those who may seek the truth through such methods.

Persons who adopt this attitude underrate the importance of two things; firstly, that the coldly-enquiring, uncompromisingly critical mind of the man of science, and his like, before it will take up any line of exhaustive investigation, must first be persuaded there is something to investigate; secondly, that to that cold and uncompromising mind is due an incalculable debt of gratitude, and its claims should therefore not be overlooked. To the scientific investigator on this material plane we owe the opening of every door leading to further knowledge of God's law, all through the ages of evolution; to it we owe our present civilisation with its comforts and benefits. Had it not been for the scientific investigator we should still be in the stone age.

And it is through the medium for physical phenomena the man of science is going to be—being—convinced. Once this is accomplished the knowledge of other planes will surely advance by leaps and bounds. I mean men of science as a body. The mystic—talk he never so passionately—will utterly fail to convince, where experiments such as Dr. Crawford's will at least give pause to the mind that asks for more than mere assertion. The working of God's natural law on any plane, our own included, is the most beautiful, poetical, and marvellous manifestation given for man's contemplation—the only manifestation, for it underlies all art, poetry and knowledge, and the wonder of it as demonstrated in the séance room makes an appeal to those who have the power to recognise the marvel of it, beyond description. It arouses an instinct of worship and praise, of a wonder and longing that is almost pain; to be face to face with the revelation of this further manifestation of the Creator's glorious scheme awakens the impulse to find expression in a *Te Deum*. All the marvels of electricity, steam, of present-day discovery, pale before this rending of the veil.

To the mystic pure and simple this may seem exaggerated; but the kernel of beauty is sometimes lost in a sordid exterior. It should be remembered that a message of despair or farewell loses nothing of its tragedy or sacredness because it may happen to be transmitted across the ocean in an old beer-bottle. The medium for physical phenomena should be regarded with respect as a key to inner laws, the doors of which it is man's duty to open in the fulfilment of his evolution; the key to a door hiding such vast possibilities surely must be a most precious possession.

This is in no way to advocate the indiscriminate running to mediums, than which nothing can be more ill-advised or foolish. Nor is it to urge those having at command the higher means of direct personal communication to make use of the intermediary. It is only to remind those who are in that fortunate position that physical phenomena are the source from which the wave of spiritual awakening has sprung, by arresting the attention of minds sufficiently alert to see their importance, and that no purpose is to be served by the inference that this particular form of the manifestation of God's mysteries is in any way common or unclean.

YIELD thy poor best and muse not how or why,
Lest one day, seeing all about thee spread
A mighty crowd and marvellously fed,
Thy heart break out into a bitter cry.
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."

—F. LANGBRIDGE.

FROM THE LIGHTHOUSE WINDOW.

The transition of Dr. James H. Hyslop, Secretary and Founder of the American Society for Psychical Research, occurred on June 18th at his home in Upper Montclair, New Jersey.

The New York correspondent of the "Daily Mail," in recording the passing of Dr. Hyslop, writes: "About twelve years ago, in the early life of the Society, a number of members, including Dr. Hyslop, each wrote a note to remain unopened until the spirit of a dead member revealed the contents to a survivor. Some of the writers have since died, but no message has been reported from them by any of the survivors. Dr. Hyslop explained that this was probably due to their failing interest in Spiritualism or to the inability of their spirits to reveal themselves without the assistance of a medium. Dr. Hyslop maintained his interest in Spiritualism until the last. The 'note' survivors feel that his spirit will make a special effort to carry out the compact."

Sir A. Conan Doyle, we are informed, will leave England on August 14th for a lecturing tour in Australia. He expects to give his first lecture in Perth towards the end of September.

The wonderful services held by the Rev. G. Vale Owen at St. Paul's, Covent Garden, on Tuesday, June 15th, are described elsewhere in this issue. They mark an epoch in our times, signifying as they do an awakened interest in spiritual things. Yet, as far as we are aware, only one daily paper in London, the "Daily Mail," devoted any space to them.

In this connection a correspondent, writing on June 16th, says, "Personally, I believe that the wonderful spirit-messages received through the hand of the Rev. Vale Owen, the marvellous popularity given to them, and the spiritual enthusiasm manifested at last night's service, is abundant evidence of a new spiritual revelation, and I rejoice to think that a priest of the Church of England has been selected by the Divine Power as one of the instruments by which this revelation is being made."

Sir A. Conan Doyle, speaking at the reception held in the Rectory after the evening service, said that he thought that Mr. Vale Owen's church at Orford was destined to become a shrine.

Among those we noticed at the reception were Viscountess Molesworth, Lady Westbury, Baroness Barnekow, Rev. Dr. Skrine, Rev. Professor Dearmer, Dr. Abraham Wallace, Miss Lind-af-Hageby, Mrs. de Crespigny, Mrs. Reginald de Koven, Dr. Ellis T. Powell and Mrs. Powell, Miss Felicia Scatcherd, Lady Doyle, Mr. and Mrs. Hewat McKenzie, Father J. Adderley, and Rev. Sir Charles Shaw.

Miss Lilian Whiting informs us that she intends to leave Boston to take up her residence in Florence. She expects to sail for Geneva early in August, and to proceed to Florence in October.

Miss Whiting gives us the interesting information that Mrs. Piper, who now lives in Boston, has made a wonderful recovery in health, and is now getting many significant messages.

For the Spiritualists' National Union Conference at Reading on July 3rd arrangements have been made with the Midland Railway for a special reserved saloon on the train leaving Manchester at midnight on Friday, July 2nd.

We direct the attention of Church members to the following remarks of the Bishop of Lichfield, for they show a somewhat receptive attitude of mind. Speaking recently at Lichfield the Bishop (as reported in the "Morning Post") said that psychic research was one thing, but ordinary dabbling or professed dealing with spirits was quite another. Nobody could question that there were facts with regard to the spirit world, and with regard to the working of the human mind, about which at present we knew very little, and one had no right to resent an investigation as thorough and scientific as possible on such subjects.

The Bishop added that they had no right to say it was impossible to communicate with persons on the other side of the river of death, but they had a right to say that alleged cases of such communications needed very thorough, rigid, and scientific examination before they gave credence to them. Sir Arthur Conan Doyle and others said there was a great deal of irrefutable evidence, but he (the Bishop) could not say he had come across it.

We remarked lately on the priest who philanders with Rationalism and finds that he gets little sympathy from that quarter. Dealing with Father Vaughan's attacks on Spiritualism lately, a Rationalistic journal asks, "Is the fortune-telling of the professional medium more fraudulent than the forecasting of the future by the priest?" and "Is the levitation of tables more absurd than the miracles of the Catholic Church?" These are brusque retorts, but they are not undeserved.

In an excellent little pamphlet by the Rev. G. Maurice Elliott (of Christchurch Priory), entitled "Why Not Face the Facts?" the author states that his main purpose is to urge the necessity of coming to some final conclusion, or at least some final attitude, regarding the vital subject of spiritual religion. He advises an attitude of watchful and careful investigation, with patient, and, above all, reverent, examination. He contends that it is only a mental pigmy who would dream of saying at the present day that we know little or nothing of the next world.

A leading article on Spiritual Healing in "The Guardian" (June 4th) called forth a number of comments in the succeeding issue (June 11th). One writer, who signs himself L.B.A., relates a remarkable case he had heard of from a friend, of instantaneous healing. He says, "I think it does point to the fact that the age of miracles is not past, and that the gift of spiritual healing which our Blessed Lord entrusted to His Church has fallen into abeyance because we have not stirred up this gift, and have neglected to proclaim the wonderful works of God both as regards the body and the soul."

In the "Salisbury Times" (June 6th), Mr. J. Buckingham, in the course of a reply to Mr. Buckle, a critic of Spiritualism, writes:—"I do not propose to enter into a Scriptural quotation competition. It is a form of controversy highly pleasing to some, but suited rather to elementary school children with concordances than to adults with experience and knowledge of the facts of life and death to draw on and inspire them to write about such a subject as this, which ought to be based on fact and not on doctrine. Moreover, texts can be quoted freely on either side, and I have too great a respect for the Scriptures themselves to wish to impugn their authority by an exhibition of apparent inconclusiveness."

The marriage of Mr. Percy R. Peters (son of Mr. A. Vout Peters) and Miss Cassie Goodwin took place at Brighton on June 8th. The bride's father is well known in connection with the Brighton Spiritualist Brotherhood. At a gathering following the ceremony, short addresses were delivered by Professor Coates, Mrs. Neville, Mrs. Bloodworth, and Mrs. Gladys Davies (South Africa).

All Italy is said to be talking of the Friar of Foggia, a young Franciscan monk, aged 30, whose exceptional piety and its results upon others are responsible for extraordinary scenes. Ferdinand Tuohy gives an account of these in the "Daily Mail" (June 19th).

He writes, "The peasants refuse to confess to any but the young friar, or to receive Communion from another's hand, and in consequence the rest of the monastery is idle while long queues besiege the young Franciscan and gaze in wonder at the markings on his hands, sandalled feet, and head. These markings have been medically authenticated as white cicatrices, and they are said to correspond minutely to the markings left upon the crucified One of Nazareth. One other, it is recalled, bore similar markings—St. Francis of Assisi. That the young friar of Foggia is so marked, even to a cicatrix in the side, seems to be generally accepted as the fact."

Mr. Tuohy quotes a specialist who says, "It's all quite understandable. These markings can either be the result of pre-natal influence, caused by a mother's concentration and piety, or may even be acquired in life by a highly sensitive subject. I once put a stamp on the forearm of a woman patient and asked her to imagine there was a blister there. Next morning there *was* a blister there. I can quite understand the case of the friar of Foggia."

Mr. George H. Lethem has an article entitled "Psychographs" in the July number of the "London Magazine." He describes the psychograph as the most puzzling of all forms of supernormal pictures. For the benefit of the uninitiated we may explain that the psychograph is a picture or writing obtained on a photographic plate wrapped in dark paper or enclosed in a camera slide, the plate thus covered being held between the hands of the experimenter before development. Examples are shown.

BOOK-TESTS UNDER EXCLUSIVE CONDITIONS.

By THE REV. C. DRAYTON THOMAS.

Consequent upon the experiment described on pages 158 and 166 of *LIGHT* it remained to be proved that books could be "sensed" under circumstances precluding the possibility of any human knowledge as to their contents. At the request of my friend Mr. Fred Bird, an obliging bookseller gathered together a dozen old volumes without looking at the titles. These he lent us, sending them in a parcel which remained unopened in Mr. Bird's study. I received tests therefrom at two sittings with Mrs. Leonard in November and December, 1918. Notes were typed and a copy handed to Mr. Bird before we proceeded to open the parcel and verify. The following items were among the most striking:—

"One book—he did not locate it properly, so cannot tell which—gave him a feeling of many pictures or diagrams." Only one book in all the dozen contained any illustrations, and this one had six whole-page pictures.

"The first book from the left, page 66 near the top, has words which you are to take as from him expressing what he thinks of the way you work in studying this subject, they describe very well what you are doing." This book was "The Heart of Humanity," by S. Hallifax. The first two lines on page 66 read, "Like the climbers of mountain peaks, as pilgrims in the spiritual world . . ." As I had given much time to this study during the previous eighteen months my experiences seemed to be faithfully mirrored in these similes.

"Near the bottom of page 2 there are one or two words, a few and possibly but one, describing a form of psychic development which he has been, and still is, working with you to obtain." In the eighth line from the bottom of this page the word "inspiration" occurs twice. I could scarcely fail to be impressed by this striking reference to the actual word which had been frequently used during previous months in connection with my father's attempts to influence me during writing and speaking. At the very sitting where this test was given I had a few minutes before been told, "You have felt in speaking carried above self-consciousness upon a wave; it is when he is close to you. Now you may find that from the start to the end you are inspired. He could give new interpretations such as he cannot give through Feda, things known there, but not given to earth. So few can be inspired." I regret the necessity for personal references, but they are essential parts of the experiment; indeed, their bearing upon my recent endeavours was so cogent that, had there been no further evidence, I should have inclined to suspect that my father had succeeded in gaining access to this book.

"Page 4 and near the top—say, about three lines down—has a word giving exactly what he hopes Fred will gain from his more or less persistent study of the subject." The fourth line down commenced with the words, "evolution of spirit." This fits exactly. There was also a further reference to Fred's state of mind; for the 67th page, "near the top," was said to give "a very good description of his curiosity about this subject." Fred was described as being "curious but in a particular way." When I remarked at this point that I thought his interest was aroused, Feda replied, "Your father smiles and says this page puts it neatly." The sentence commences at the bottom of the previous page, and completes at the top of 67—"I could only smile, partly from a sense of humour; for humour is not without its place in spiritual things." Humorous curiosity summed up F. B.'s attitude at that date.

A THREEFOLD DESCRIPTION.

"Page one; something there seems as if about to turn out much more interesting than it does. You will understand when reading it. The scene at the start seems to take you to one place, and nearly at the end is seen to have returned to the same scene again, and to a certain amount also of the same condition. He felt the similarity between the start and the end of the book, while the middle sees other places and conditions altogether." Page one commences thus, "The supreme personal factor in the spiritual history of the world is Jesus Christ. . . ." The body of the book then deals at large with the connection between Christianity and theology, paganism, evolution, philosophy, comparative religions, and biology. These subjects correspond to Feda's phrase, "other places (subjects) and conditions altogether." But the final paragraph of the book most certainly returns to its initial theme—"We abandon ourselves to silent communion with Immortal Love personified in that lonely figure upon the Cross, the Cross which was our starting-point and is still our goal. . . ."

"At the end of the book he got a feeling of great expansion, a broadening out of something; this was not the very end, but probably in the part immediately preceding the end. At the very end there was a curious mixture, because, as well as the feeling of expansion, he got also a 'dropped feeling,' a 'let down feeling'; he got this almost simultaneously with the previous sense of expansion, they came nearly together but seem so contradictory." The reference to a feeling of expansion and broadening out is applicable to page 144, which is the last but two and commences the

final summing up:—"Then for us the temple of the material is dissolved. We have attained spiritual consciousness. In three days, or it may be in three years, the temple is rebuilt; but on its altar there burns a light such as never lit the dark recesses of the old building, a light nevermore to be extinguished. That light is the lamp of our joy in God. . . ." This is entirely relevant; while the "dropped feeling" and "curious mixture" may be sampled by comparing the foregoing note of triumphant joy with this which immediately follows it and concludes the paragraph:—

"The rose upon your breast
Is not more full of perfume than the world of pain."

If you listen you can always hear the
Cry of hollow-cheeked and hungry men
Burning away life's fire for little ends;
And women with wan hearts and starving eyes,
Waiting for those they love to come again
From strange embraces."

The full relevancy of this threefold description could be conveyed adequately only by longer quotations. It is a correspondence unlikely to happen by chance inasmuch as it consists of three closely related features.

TOPICAL AND OTHER REFERENCES.

"Is there a time-table among these books? This is not an idle question. You will understand that there is an object in asking it when you see them." It was a book of devotion containing a separate page for each day in the year and also one for each Saint's Day.

"The first book from the left, and half way down page fifty-five, suggests to him the Kaiser's line of conduct. It might be applied to this, is descriptive of it, especially of the Kaiser's conduct latterly. Of course the author did not intend this at all, but it fits well. And there is a word in the sentence which sounded like the name of the Crown Prince, Will or Willie." The book was Tennyson's "Queen Mary." In the upper half of this page Renard is urging Mary to execute Elizabeth, her rival in the affections of the people; her reply indicates that she is unwilling to proceed to such lengths. Then Renard urges thus:—

"Yet too much mercy is a want of mercy,
And wastes more life. Stamp out the fire, or this
Will smoulder and reflare, and burn the throne
Where you should sit. . . ."

Thus Renard was advising that method of "frightfulness" or "ruthlessness" of which the Germans have recently shown illustration on a scale unprecedented. The personal name is found commencing the third line above quoted.

"Near page thirteen is a reference to what might be called the life of the bourgeoisie, also to out-of-date things. It is in that part of the book, probably that page." Pages thirteen to sixteen describe an open-air meeting at St. Paul's Cross, where "a crowd" makes "hubbub" around the preacher, Father Bourne, and there is much clamouring about Queen Mary, Queen Elizabeth, and the Inquisition.

The following is an example of inaccuracy in estimating the number of the page required. "Near the top of page thirteen something reminded him of Lord Kitchener; a reference to something Lord Kitchener had done, an important step, towards the end of his life. And on the lower part of the page a word or two expresses the way Lord Kitchener passed on." The page proved to be the eleventh, and the missing of one leaf would account for the error. The third line down reads, "God be with you! Go." While the last line of the page commences as follows:—

"They have given me a safe conduct;
I dare not stay. I fear, I fear, I see you,
Dear friend, for the last time; farewell. . . ."

We found underneath the brown paper in which these books had been wrapped a complete copy of the "Daily Sketch" for November 22nd, the illustrated page being next the books. This seems to explain a curious remark made by Feda when commencing these tests at the second sitting. "He says the word 'ribbon,' but does not say anything more about it and Feda must not guess." Among the "Sketch" pictures, immediately in contact with the books were photographs of officers of whom six showed their ribbons, military and naval decorations, quite distinctly.

DIFFICULTY ENCOUNTERED.

While giving these tests at the second sitting my father remarked that something about the books or their position gave him a sense of difficulty that almost baffled him, and he asked me to make a special note of the fact. He could not decide what caused this difficulty but suspected it might be the amount of paper wrapping. Eighteen months later, while speaking of a spirit's independence of earthly light, he referred to these experiments by way of illustration, saying that he thought the extra difficulty had been caused by the amount of substance surrounding the books, substance which was impervious to light and which would therefore be a slight obstruction; since all that was transparent to light was easily permeable by a spirit, whereas substances which light could not penetrate were less easy for them to operate through. This reference is interesting as containing a spirit operator's impression of the hindering factor in this and the subsequent experiment.

(To be continued.)

THE REV. SIR CHARLES SHAW ON PSYCHICAL RESEARCH.

The Church of St. Paul, Covent Garden, was well filled on Tuesday last when, at the luncheon hour, the Rev. Sir Charles Shaw, Bart., delivered a sermon, "Thoughts on Psychical Research." Taking his text from I. John, the fourth chapter, and the first two verses ("Beloved, believe not every spirit, but try the spirits whether they are of God," etc.) he spoke of the necessity in those days of exercising some supervision over the utterances derived from the spirit world, for it was clear that then, as now, communications came from spirits of various kinds. It was necessary to discriminate against evil spirits or, at any rate, against spirits who were not altogether good, and this was the test chosen. Of course this test was not always applicable to-day, and the preacher referred to some of the various phenomena investigated by psychical research and not always involving the action of discarnate spirits. These phenomena were perfectly genuine, being obtained under rigid test conditions. As regards the communications received from spirits, many people were still under the spell of strong conventionality in their ideas of death, and resented any references to modern fashions or things in connection with the life after death or in descriptions of spirits. This point was handled in a way familiar to readers of *LIGHT*, and the preacher admirably showed that death was no more religious a matter than life. Indeed, life, in whatever conditions, was the more sacred of the two. As to motor cars and other inventions common amongst us to-day, it was to be remembered that they had their genesis in the next world rather than in this. The ideas they represented came from the Unseen. The sermon, which was admirably simple and concentrated in a few words explanations of much that bewilder the conventional mind, made an excellent impression, and especially when the preacher pleaded that the results of psychical research be brought to the test of common-sense. In the case of long communications from spirits of an ethical or descriptive character, if such spirits acknowledged Christ as their head, then, indeed, we might accept them without fear, taking as our direction the words of one who was an intimate friend of Jesus, who knew more about spirits than any of us.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ . . . to be applied to the purposes of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

L.S.A. MEETINGS.—Mrs. Annie Brittain will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next at 8 p.m.

THE HIDDEN LIGHT.—Through multifariousness we grasp unity. Through intermittent appearance we reach the real. Thus a doctrine arises and passes down the ages—a doctrine that for two reasons is called the inner or hidden. First because only men with the inner vision perceive the hidden meaning in the phantasmagoria around them, and second, because of the necessity to pass on the truth only to those who can perceive it, and at the same time conceal its sacred entity from those who are not ready to receive it.—HELEN BOULNOIS.

IDEAS OF LIFE ON THE OTHER SIDE.—There are people who have a most remarkable attitude towards life on the other side as regards the objects in it. I have met people (and there are thousands, we know), who, if Sunny said his teacher wore a dress of gossamer, would say, "That is as it should be." But if he told us it was alpaca, they would have a fit. If he spoke of someone playing music with a trumpet of pure gold, they would believe it. But if it was a tin trumpet, they would decide that Sunny was an evil spirit and not Sunny at all. Meals of grapes and "luscious fruits" would be admitted, but not of peas and potatoes. Even a chair might be allowed, providing it was sufficiently picturesque; a couch, but not a bed; and so on. A lady told me that her father lived "under a canopy" on the other side, and that houses denoted a lower plane. In Central Africa we all, our servants included, lived under canopies, i.e., tents—some very ragged ones! . . . Why the most advanced of souls should not be as advanced and holy in a house as under a canopy puzzles me, I must confess it. . . . Another lady recently told me that a friend of hers, passed on, could not possibly be on any plane "so low" that to help or advise, cheer or comfort, the friend struggling (amid many sorrows) on this side, would be possible to the advanced one, or agreeable! She was "much too high up!" If being "high up" means enjoying yourself so much amid heavenly glories that those who so badly need you on earth are forgotten and ignored, then may no one whom I love or respect go as "high up" as that!—"Rachel Comforted," by MRS. FRED MATURIN.

SPIRIT VOICES.

AN OUTSIDER'S EXPERIENCE AT A DIRECT VOICE SEANCE.

"He being dead, yet speaketh."

Of all the thousands of preachers who have used these words as text for a sermon, how many have taken them literally? Probably not one, yet if my first experience of a "direct voice" seance was not altogether a delusion of the senses of touch and hearing, they are not merely a figure of speech, but literal truth. I have heard the so-called dead speak.

To begin with, I do not call myself a Spiritualist. I am just an ordinary, open-minded person, with a passion for truth and a growing distaste for any creed, doctrine, or dogma whatever which tends to cramp the human mind.

Now the crying need of the people to-day is a belief in the immortality of the spirit, and the Church which can prove that physical death does not end all has come to stay. We know what the attitude of the Church of to-day is to spirit phenomena; let the following episode show how Spiritualists treat the natural craving of bereaved humanity for "the touch of a vanished hand, the sound of a voice that is still."

This was, as I have said, my first seance. I had many times, of course, formed one of a circle of more or less frivolous "table-tappers," but I had never met a real medium, so when an acquaintance asked a friend and me if we would like to join a small circle for a "direct voice" seance, though, rather vague in our own minds as to what we might expect, we jumped at the chance.

The sitting was held in a small room, completely darkened, and the only "property" (which the medium provided) was an aluminium trumpet about fifteen inches long, four inches in diameter at its larger end, one and a-half at its smallest (I am guessing the dimensions), and obviously home-made. It was empty. My friend and I both examined it. Moreover it was absolutely impossible for the medium, from her place in the circle, to move this trumpet as it was moved from the floor in the middle of the circle, up to the ceiling, round to each sitter, and so on.

To begin, before the lights were put out, the medium seemed to speak to some Invisibles, and answer their suggestions as to slightly altering our positions in the circle. This, she explained, was done under the direction of her Indian guide. It only took a second or two to effect the alteration, and we were left a circle of eight people, two men and six women, seated on chairs and a sofa, not touching, and with the medium in the centre on an ordinary chair in front of the fireplace. There was no fire. Directly the light was out the medium gave us a few directions, made necessary, I suppose, through the presence of novices to the procedure of a seance. These were:—

"Open the knees and hands, so as to let the influence out."

"Sing heartily. Talk naturally and cheerfully. Do not fix your mind on one person, however much you may desire speech with that one. Don't be suspicious or disbelieving when 'things' happen. Don't lose self-control—or touch the trumpet or the medium or any other member of the circle. Keep calm and, above all, answer directly you hear a voice you think is for you."

Thus primed, we all joined as heartily as natural deficiencies would allow in the singing of the hymn which followed. All repeated the Lord's Prayer with the medium, and then there was silence. This was broken by the medium remarking that she saw a light, and the lady of the house called out to a young lady and her friend who had been too nervous to join the circle to put out the hall light. The reply came that there was no light anywhere in the house, and some discussion ensued, which the medium interrupted by beginning a song. I forget what it was, we sang so many, and all badly. I'm afraid, but during the singing I felt some drops of water on my face, immediately following a thought that I was "getting dry," and then a touch on the knees. Directly after, the man on my right and his wife next to him said, "Thank you, friend," and the medium stopped the singing to ask, "What was that?" Several in the circle then confessed to having been touched by some unseen agency, and I told of the water on my face.

"Is there any water in the room?" asked the medium.

"Only in the flower vases," the lady of the house replied, and immediately there were three raps on the trumpet, like finger nails tapping.

"They have to materialise a hand to do that," the medium explained. "Go on singing something."

Throughout the seance, I may remark here that the medium spoke always in her natural voice (not a very strong one), that it always came from the same direction, sometimes at the same time as the "spirit voices," and that the taps on the trumpet often kept time with the music. Imagine my astonishment then when, at the last line of a song, a loud masculine voice right in front of me joined in, roaring out the words in a perfect blare of sound. I couldn't see, of course, but I imagine everyone else jumped, as I did.

Two of the company who had been with the medium at a previous seance spoke suitably, and while a conversation about the place at which the voice found itself was going on, the medium explained that this was "David," a Scotsman "passed over" (there is no "death" to the Spiritualist) this ten years, who always took control of her circles, to help

those who wished to speak, and to keep away those whom it was not desirable to encourage. This convention-shattering explanation was given in a matter-of-fact voice, and then David's voice was heard again:—

"There are many spirit folk here. They want to talk, but there is not force enough yet. You must sing again."

A boy's voice now came from the trumpet—"Good evening, Mother"—(to the medium) "you are looking better to-night. How is your cold?"

"It is nearly well," the medium replied. "Will you bring some of the boys along to-night?"

"I'll try to," replied the voice, and while he was gone (it is impossible to avoid the conclusion that the owner of the voice had "gone" somewhere) the medium explained that this was "Billy," her son, who had passed over as a child, and had grown up in the spirit world. "He's an awful boy," she added, and went on to give some anecdotes of pranks which the boy got up to, just as any fond mother of a mischievous living boy might have done.

We then sang again, and, as before, men's voices joined in, sometimes singing the air with us, sometimes singing tenor or bass. The voices were quite distinct in quality, some being much more musical and cultured than others. A very small voice next said to the lady opposite me, "Mother!" The mother replied:—

"Is that you —?"

"Yes," said the voice, faintly; "but I am waiting to be sure of more vibrations." There was a murmur of sympathy from the circle (it is impossible to describe the pathetic effect of "effort" the weak voices made on me, at all events), and then David's robust Scots voice bidding us sing again. At the end of this an old man's voice was heard repeating a name (his own), which his son and daughter-in-law present heard, and a conversation on family matters followed, in which the old mother in the spirit world and a brother joined. It was interrupted by the clear whistling of a tune. No one recognised the gay whistler, but the boy who had spoken of wanting "more vibrations" now began to speak again, saying to his mother: "That wasn't me. I didn't whistle." His mother replied, and he went on to tell her he had sent her a message by "automatic writing" through Mrs. B. (the lady of the house), and that he wished she (Mrs. B.) had more faith. This is interesting because the medium and Mrs. B. had, at the beginning of the séance, had some talk on this subject, Mrs. B. doubting if she would hear anything as she had never been to this kind of séance before. The boy talked to his mother and father, moving to where they were seated from one side of the circle to another. When he ceased, we sang again very heartily. The "boys" began to chaff the couple outside the door, who had asked if their joining in disturbed us. When the talk and laughter had died down I heard a very faint voice calling my name, and giving her own. It was a relation, an aunt who had passed over in the early days of the war. So far was the voice from being "eerie" and so good a preparation had all the singing and good fellowship of the earlier part of the séance been that, much to my own surprise, I was able to answer collectedly, and to give and receive messages of comfort and love. Distinct kisses were heard before the voice stopped (in several other cases the spirit folk kissed before going), and then David's manly voice was heard (he had perhaps recognised the somewhat fearful accents of a novice), and I answered him, and asked him if he knew us when living in Glasgow. He said he did not, but gave it as his opinion that Glasgow was "the best city in the world," which caused a laugh, and then a sitter at the other side of the circle exclaimed rather excitedly that she was being tapped by somebody, especially on the hands. David turned instantly to her, and advised her to be calm, and told her to speak. She did so, and then we all heard a voice, very faintly, "Yes—I'm here—All right—Wait a minute—"

David explained that there were not enough vibrations for this speaker, and asked us to sing. Then the voice came again, much stronger. It was touching to hear the speaker refer to the confusion he had felt on passing over so suddenly (he had been killed in an accident), and the conversation which ensued between husband and wife was too intimate to be set down here. This spirit and several others who were evidently speaking for the first time, referred to their amazement at this method of communication, one reminding a member of the circle that she (the spirit) had "promised to come if possible," and adding that she was so glad to be able to keep her promise—a little bit of evidence of personality which was confirmed by the sitter's husband. David explained later that the spirit voices were not recognisable by friends here because all the sitters were not in accord. "When perfect harmony is established," he said, "then the natural voice will be recognisable." It would have been interesting to find out at this point what would constitute perfect harmony, but now another voice was heard, and we naturally stopped to catch the message. The voice this time was of an ancestor (date about 1680) of someone present, who had spoken to this sitter before, and was evidently getting to be quite an adept. A relation who passed over about ten years ago and another even more recently, joined in, thus linking up the centuries in an unbelievable way. The voices of the "back numbers," as they were jokingly called at a previous séance, were as easily heard and understood as those of the recently "dead." The séance lasted altogether about three hours, and about twelve different spirits spoke, some more than once. M. B.

THOSE FATAL "TESTS."

"Spiritualist Test: Dead Man's Compact." So run the "Daily Mail" headings to an account of how the late Dr. J. H. Hyslop, amongst other members of the American S.P.R., left a sealed note "to remain unopened until the spirit of a dead member revealed the contents to a survivor." Most of us are familiar with this method of providing a "test." Nothing ever seems to come of it, except a devastating number of "bad shots" on the part of mediumistic persons. Lightning is said never to strike twice in the same place, nor ever can we get phenomena to order. These preconcerted methods seem to carry a mysterious fatality. It is like the marksman who, having made two successive bull's eyes while shooting alone, called to his companions to watch him do it again, with disappointing results. Perhaps it is not so bad as that. It is certain that the production of evidential phenomena can be made far more precise and regular. It was so at the Goligher Circle, where many people were taken in order to convince them, and they were convinced. But circles conducted with the devotion, the care and the patience of the Goligher Circle are rare. Too often the methods adopted are perfunctory and haphazard, or so tremendously "scientific" that every element of spontaneity and free play for the psychic faculty is dried up and squeezed out. There is some mystical law in these matters which we have yet to understand. It has often happened, for instance, that a sceptic, visiting a circle for the first time, has received a torrent of overwhelming proofs. Later, an enthusiastic Spiritualist, full of proselytising zeal, he has challenged another sceptic, taken him to the same circle and got nothing but "stuff and nonsense"—a painful and humiliating experience. But there is a law in it. What it is we have yet to learn. But may it not be that, in Emerson's phrase, "God shields men from premature ideas"? D. G.

"THE HUMAN SIDE."

Mr. Cyril Wrigley (Leeds) writes:—

"I congratulate you on your article, 'The Human Side' (p. 180). Although I violently disagree with the so-called Spiritualism of the self-christened Spiritualists I have met, these men and women are kind, and (unlike their ridiculous piety) quite agreeable."

"But are they really petty souls who carry their differences of view into purely human relationships? I seem to remember that Jesus could not (or would not) control his difference of view when he met the hypocrites who (because they were so spiritual and religious) finally murdered him—as all such 'petty' souls have been murdered or outlawed."

"A man who is not a fatalist has no right to live up to his own ideas in a world like this which is subject to the vagaries of chance. He has to choose between living up to humanity's views (conventions) or God's views (which means that he will be persecuted and murdered). If I live I shall do the former and become orthodox."

We are indebted to Mr. Wrigley, who is young enough to have some things to learn. If he had read the article on which he comments with more attention and a larger knowledge he would have seen that it was not a plea for compromise or genial indifference. One may live up to one's convictions and remain loyal to them without making oneself a general nuisance by obtruding one's differences of view on all occasions. Mr. Wrigley, to use his own words, violently disagrees with Spiritualists, but he has been willing to receive kindnesses at their hands, and we do him the credit to suppose that he would be equally willing to confer kindnesses in return on the objects of his dislike. That is all we meant by "human relationships," so that the remainder of his argument goes by the board.

We note that that useful institution, the Psycho-Therapeutic Society, has removed from its old address in Red Lion Square to 29, Gordon Square, W.C.1., where its healing work is carried on as before.

MISS ANNA CHAPIN.—In addition to the donations acknowledged last week we have received the following: G. W., £1; Mr. J. G. Barker, 10/-; Mrs. Thomas (Bromley), 10/-. All have been paid to Miss Chapin, who desires to express her gratitude to the donors.

"SPIRITUALISM AS RELATED TO THEOSOPHY."—Mr. A. P. Sinnett's address under this title, delivered at the Convention of the Theosophical Society on May 23rd, has made its appearance in pamphlet form (Theosophical Publishing House, 6d). It ably summarises the present position of both Theosophy and Spiritualism and describes their precise relationship. Coming from such a source, indeed, it may well be received as an authoritative statement, especially as Mr. Sinnett is conversant with both schools. Both Spiritualism and Theosophy are outgrowing their old crudities—the one its shallow simplicity and the other its absurd pomposity. There is room for further growth in each, and certainly for that harmony of feeling between the two for which Mr. Sinnett eloquently appeals.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock. July 4th, Mrs. Jennie Walker.

The London Spiritualist Mission, 13, Pembridge Place, W.2.—11, Mr. Percy Beard; 6.30, Mr. Ernest Hunt. Wednesday, 30th, 7.30, Mrs. E. A. Cannock.

Walthamstow.—342, Hoe-street.—7, Mrs. Worthington. Croydon.—96, High-street.—11 and 6.30, Mr. P. Scholey. Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—Short addresses and clairvoyance by members of Lyceum. Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. A. Vout Peters.

Lewisham.—The Priory, High-street.—6.30, Mr. G. R. Symons.

Peckham.—Lausanne Hall, Lausanne-road.—Anniversary, 11.30 and 7, Local Speakers. July 4th, Mr. Sutton (Sheffield).

Battersea.—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—(Note new address).—11.15, Mr. Ernest Meads; 6.30, Mrs. Podmore and other friends. Doors closed 15 minutes after service commences.

Woolwich and Plumstead.—Invicta Hall, Crescent-road.—Thursday, July 1st, 8, Mrs. Neville. Sunday, 3, Lyceum; 7, Mrs. Imison; members' circle and committee meeting after service.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—11, Mr. and Mrs. T. Brown; 3, Lyceum; 6.30, Mrs. De Beaurepaire. Wednesday, 30th, 7.30, Mrs. A. Brittain. Healing.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

London Central Spiritualist Society, Farnival Hall, E.C.—25th, 7 to 9, Mrs. Florence Sutton, address and clairvoyance. July 2nd, Mrs. Louie Harvey (psychometry). Welcome to S.N.U. delegates. 9th, select benefit concert; direction, Madame Rolls (Hampton). Tickets, 1/-; reserved, 2/-; purchase early.

Holloway.—Grovedale Hall (near Highgate Tube Station).—Hospital Sunday, special collections; 11, Mr. and Mrs. E. J. Pulham, address and clairvoyance; 7, Mrs. Beaumont-Sigall, address and clairvoyance; 3, Lyceum. Wednesday, Mrs. Mary Gordon, address and clairvoyance. July 4th, 11, Mr. Ernest Meads; 7, Mr. G. R. Symons.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Brighton.—Old Steine Hall, 52a, Old Steine.—11.30 and 7, Dr. W. J. Vanstone. Monday and Tuesday, Mrs. Bloodworth.

THE Battersea Society holds its meetings to-morrow (Sunday) in its new premises, 638, Wandsworth-road, Lavender Hill.

PROFESSOR COATES had a large and enthusiastic audience at his lecture on Psychic Photography, at Brighton, on June 20th. By means of his address and the pictures he exhibited, Professor Coates brought many inquirers into touch with the movement.

SPIRITUALISM AND LUNACY.—Mr. H. J. Osborn has recently delivered his lecture, "Does Spiritualism Cause Lunacy?" at the Delphic Club, and at meetings arranged by the Societies at Southampton, Kingston-on-Thames, Harrow, and Bournemouth.

UNITED LYCEUM SESSION.—The Clapham Lyceum, through its very capable conductor, Mrs. Barnard, and its secretary, Mr. Gow, is inviting all the London Lyceums to unite in a grand display of Lyceum work on Sunday, July 4th. The gathering will take place in the open air, if the weather permits, in the grounds of the Unitarian Church, Effra-road, Brixton, at 2.45 p.m. In the event of rain the meeting will be held in the schoolroom. Mrs. Barnard is to be congratulated on arranging a display which should prove highly interesting and profitable.

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